

The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XV.

DECEMBER, 1850.

No. 12.

DOMESTIC MISSIONS.

Maine.

Brunswick—REV. ANDREW CROSWELL.

“While men cry, who will show us earthly good, the calls of religion are neglected, and the Lord’s day and the glories of His House are lightly esteemed. We have been cheered by several visits from the Bishop, who has once administered confirmation, and at one time held an ordination. This last occasion was one of peculiar interest, the candidate for orders having, while a resident in college in this place, made his first acquaintance with the Church, and experienced its saving influences upon his own character. He is the second, who having, while students in college, received confirmation in our yet infant parish, has entered the ministry with the highest promise of extensive usefulness. May many more such be raised up to dispense the word of life.”

New-Hampshire.

Concord—REV. N. E. MARBLE.

“Our Church, which had become leaky and dilapidated, has recently been thoroughly repaired at considerable cost. The attendance upon public worship is encouraging, and the congregation generally, join in the responses with a fervor and distinctness which is nowhere excelled; and preparation is making for the continuance and general practice of this im-

portant part of public worship, in the training of the children by the Missionary in the understanding and use of the Prayer Book, in connection with the exercises of the Sunday-school.

"Though we have some things to contend with which serve to moderate our hopes, yet it may be said upon the whole, that this parish is prospering in externals, and, we hope, not without some progress in spiritual things."

Manchester—REV. JOHN KELLY.

"During the last six months, there has been no marked change in the affairs of this parish, unless I except the payment of a debt of four hundred and fifty dollars, about which I wrote in my last report, and a new coat of paint on the exterior of the Church. It is due to our Ladies' Sewing Society to mention, that about one hundred dollars was raised by its labors towards the above-named four hundred and fifty.

"There have been nine infants baptized, and four adults. Four persons have been confirmed, and nine added to our list of communicants. We have lost, however, six communicants by removal. In consequence of the partial suspension of our manufactures here, the population of the place has decreased from two to three thousand persons; and our own parish has, of course, suffered somewhat.

"The importance of our Church among so transitory a people cannot, perhaps, be over-estimated. Certainly its condition at any one time does not indicate its work and influence. It may be continually struggling, with little or no perceptible advance, and yet be preserving in beauty and strength, and transmitting to other portions of the vineyard, fair plants and fruitful trees to adorn the garden of the Lord. Such a state of things must be, from the nature of the case, very trying, and often very discouraging to the faith and labor of both pastor and people. But what then? 'Whatsoever thy hand findeth to do, do it with thy might,' trusting in Him who alone can give the increase, and who graciously deigns to accept, for Jesus' sake the services of sinful men for His glory.

"Full many a dreary, anxious hour
We watch our nets alone,
In drenching spray, and driving shower,
And hear the night-bird's moan.

At morn we look, and nought is there;
Sad dawn of cheerless day!
Who then from pining and despair
The sickening heart can stay?

There is a stay—and we are strong;
Our master is at hand,
To cheer our solitary song,
And guide us to the strand

In His own time: but yet awhile
Our bark at sea must ride:
Cast after cast, by force or guile,
All waters must be tried."

Delaware.

Georgetown—REV. J. L. M'KIM.

"The usual services at Georgetown, Milford, and points adjacent, have been continued with regularity. At Cedar Creek they have not been resumed; my proposed enterprise of refitting that decayed Church having, from necessity, been postponed for the present. I officiate, however, occasionally at school-houses in the vicinity, which affords an opportunity, not only for all Churchmen to enjoy the benefits of the public service, but also for many who are 'out of the way' to become acquainted with it. Indeed many of us are now convinced that the Church would rather gain than lose, by closing some of the old places of worship, which are at present remote from the more inhabited quarters, and bringing our ministrations nearer and more convenient to the people. The young especially, of the present generation, have scarcely, except in our villages, which are themselves small, any access to public worship or to catechetical instruction. And when we consider that the hope of the Church is in the rising generation, it is easy to see what a mistake it is, in this region, to rely upon the accommodation of six or seven country Churches, mostly in retired situations, at ten to fifteen miles distant from each other, and in a very sparse population.

"What we want in this part of Delaware, most of all things, is Church accommodation. This may sound strange to the ears of many who have witnessed the desolation of Zion here, and can testify, that there are in this county several Churches capable of seating from three to five hundred persons, which seldom have fifty at one time within their doors; and that all the communicants of Sussex together, would scarcely fill the smallest of them. But it is a fact notwithstanding, that twelve or fifteen small Churches, to contain each seventy-five or one hundred persons, judiciously located in this part of the state, and provided with regular ministrations, would be more likely to be filled with devout and constant worshippers, than any one of our old and capacious buildings ever can.

"I consider this a most fair and promising object of the charity of our Christian brethren in all quarters; though I must not at present urge it upon you, or upon them. I mention it rather to show how natural it is for us to hesitate, before expending in the repairs of these monuments of by-gone prosperity—they are nothing else now—the means that might be sufficient to provide a more effectual but less ostentatious establishment of the Church of Christ in this field."

Lewes—REV. G. HALL.

"I am still making an effort to raise a new congregation in Baltimore Hundred, about twenty-four miles from Lewes. A new Church is in contemplation; three hundred dollars are already subscribed, and the prospect is fair of raising three hundred more. St. George's Church, Indian River, is now being repaired. It is proposed to expend about four hundred dollars, and nearly this sum is already subscribed."

Seaford—REV. J. W. HOSKINS.

"The tone of my communication in April last was rather desponding, but not without good and manifold reasons. I have the exceeding pleasure

now, however, of informing you, that the cloud is not so lowering; ignorance and prejudice are giving way slowly; many begin to inquire after the right way; some, who have heretofore fed on 'milk' only, are now enduring 'strong meat,' and there is, on the whole, cause of rejoicing. After hard labor, and almost solely by the aid of friends of the Church in this community, though few and weak in regard to the riches of this world, we have the satisfaction of seeing our Chapel in Laurel completed, and the service of the Church there usually well attended. I am not quite prepared to remove the long-standing debt of the Church at Seaford, having been disappointed in expectations, which I had a right to entertain, of assistance from friends abroad, but shall continue to strive for this object until it is accomplished, or the prospect fails. The state of public feeling is improving, I think, throughout this entire field of labor."

Georgia.

Athens—REV. T. L. SMITH.

"The Church, as I am informed by the citizens, has been better attended during the last winter, spring, and summer, than at any period since the erection of the Church building at this place.—I say this not on account of any peculiar attraction the Missionary himself possesses, but to exhibit the power of the Gospel, as it is presented in the liturgy, the doctrines, and the order of our Church.

"And I rejoice in saying that I believe the Missionary, as well as his people, are praying for, and looking for the outpouring of God's Spirit, that sinners may be converted and Christians strengthened."

Florida.

Jacksonville—REV. J. SWART.

"It is with a sad Missionary heart that the incumbent of this place sits down to make the October report.

"We have had a long, dry, hot and unhealthy summer. An epidemic spread here, as well as farther South and North, known as the broken bone fever, which however has caused no deaths here, although there have been a thousand cases, all the inhabitants, with few exceptions. For one Sunday I was obliged to remain at home on account of this sickness, having been twice attacked with it. It takes its name from being attended with pain, greater or less, in the bones.

"It is with regret I record the deaths of three communicants. One a gentleman who came here for the health of his wife last winter, but was residing at the time in Westchester county, New-York. He endeared himself to the Missionary and his family very much, and in ordinary acquaintance was highly thought of. One expression of regret was heard from all who knew him; and we felt that life was a very slender tenure if one of such robust health could fall. He, with his family, constantly attended all the services held on week days as well as Sundays, and thus sustained the

spirit of a pastor who wishes to disclose the excellencies of the Prayer Book. Religion was with him a life, pervading his whole being; whose excellency, beyond the plain exhibition of a simple and upright life, could not be ascertained except by knowing his thoughts and feelings. Another instance is that of a lady who had embraced the principles of the Church from the convictions of the understanding. Being of a remarkably strong mind, and well informed upon doctrinal points, her whole soul appeared to be interested in the extension of the Gospel in the Church; but at the same time used such discretion as she thought advanced this righteous cause. She, too, was a temporary resident here, spending her winters with us, and travelling north during the summer months. Her loss in her family and among her numerous friends is sorely felt; for they all knew her real worth. Hope cheered her declining days; while a life of faith and charity point to the rest which she has found. The latest instance of this melancholy relation is that of a young lady who, beyond the peculiar characteristics of a noble heart, was a constant attendant at the Sunday-school, and felt much interested in her class. Her firm conviction of the Christian Faith sustained her in the trying hour, and her feelings led her to desire the Holy Communion upon her dying bed; but the convulsions of an expiring nature prevented its administration.

"The Missionary of this station has been here a year and ten months, but these are the first instances that he has been called upon to record; besides his pastoral relation, they were endeared by many a tie, and he hesitates not to say, that no congregation could lose characters of this stamp without feeling their loss very sensibly."

Key West—REV. C. C. ADAMS.

"Your Missionary can do little more than reiterate what he has often reported, that it is impossible to give an accurate statement of his labors from the statistics of the parish.

"Strangers come and go; vessels are wrecked and leave their sailors; others, passing by, drop in to put ashore the sick and dying; and such like causes swell the labors of the Missionary without increasing his parish.

"The piratical expedition to Cardenas landed here, and left some twelve or more wounded persons. The whole charge of these, so far as they had any ministerial aid, devolved on your Missionary. There were a few Churchmen among them, and one we buried. * * *

"We are now engaged in finishing the inside of the Church. It will be ceiled, not completed, in eight or ten days. The unfinished state of the edifice has been a serious drawback to my usefulness, because we could not hold an evening service. The sun is too hot to get people, who do not care for religion, to endure it in the afternoon; and there are many stragglers, who do not know what to do with themselves, who will stroll into a well lighted Church in the evening. This was fairly tested while we had Divine service in the Methodist house, before our Church was ready to occupy.

"The parish remains about the same as at the last report. Two companies of United States troops have added more than removals have taken away. Daily service has been discontinued since June, because several families which mainly sustained it have been spending the summer north; otherwise my duties have been continued regularly as usual, except that the evening sermon has been occasionally omitted; and the last two Sun-

days no service has been held in consequence of my illness, of the prevailing fever, of which there have been one thousand cases on our little island."

St. Augustine—REV. B. WRIGHT.

"There have been some removals since my last report, reducing still smaller our already feeble congregation; yet considering the small proportion of American and Protestant people in this city of only two thousand inhabitants, the attendance on the services of the Church is highly respectable and encouraging. The Romish Church must maintain the ascendancy here, as far as numbers are concerned, for years to come. The class of people which chiefly make up that communion are very little susceptible of being operated upon by pure Catholic truth, being too well contented with a system, the severest exactions of which are a few acts of outward respect to Romish customs. With these the Church can have nothing to do. Her work must be among the American portion of the inhabitants, striving to inculcate among them a pure Christianity, and bringing them to believe in and live up to the true Catholic faith. There is consequently little material for the Church to work upon here. We can, however, hope to keep steadfast those who are in the right way, and train up their children to love and obey the truth, besides preaching the Gospel to a large number of strangers during the winter months, and consoling the sick and dying hours of the lonely invalid, who comes hither with the hope of restoring his prostrated health."

Alabama.

Eufaula—REV. G. F. CUSHMAN.

"I am happy to be able to make a much more encouraging report than I did in April last. By the blessing of God, the Church seems to be reviving, for it is an old station, and taking a new hold of the affections of the people. Though we still worship in a hall, our congregation is increasing, and, as far as can be judged, it is an increase that will be permanent. The parish of St. James has been reorganized by the appointment of wardens and vestrymen, and a subscription has been opened for the purpose of erecting a Church. It now amounts to near one thousand five hundred dollars, and it is purposed to build during the fall and winter. That point, a Church edifice once secured, under God, I shall have no further fears for the ultimate prosperity of the Church in Eufaula. During the half-year, in the good providence of God, I have been able to meet all my engagements, and have preached nearly the whole time at a station six miles from town once a week. There have been fifteen baptisms, two of which were adults, and eight persons were confirmed.

St. John's in the Wilderness.

"There is no particular change in this parish since the last report. Services have been regularly continued one-half of the time, and we wait in patience for the result of the seed sown. The population is so fluctuating, that little can be done, for the permanent establishment and removals will throw a cloud upon our prospects at the ensuing Christmas. Very encouraging interest has been manifested all along by the congregation, most of whom are members of the Christian societies around us, and many of them

express the earnest wish that our services may not be given up the ensuing year. They are attentive hearers, and it is plain to see the Church is gradually gaining ground. Owing to untoward but unavoidable circumstances, the confirmation expected in the summer was postponed to the next visit of the Bishop.

"The colored congregation, St. Cyprian's, continues to share one-half of my labors, and is in many respects the most encouraging part of my cure. To labor among them successfully requires time and patience, or rather a faith that never falters and a heart that never tires. We must not look for immediate fruits, perhaps not, in this generation, for fruits at all; but when we see the laity willing to spend their money and their time to promote the spiritual interests of those who are dependent upon them, what would be said were not the clergy willing to show an equal zeal? This parish was established in part to secure the preaching of the Gospel to servants, and is mainly supported by a Christian lady upon that condition; an example, we think, worthy of all imitation. With the exception of one Sunday when I was prevented by dangerous illness, I have met my colored congregation two Sundays in the month, and as God has given me ability, have endeavored to explain to them the way of salvation. There have been four baptisms among them—all infants.

"Twice in the month I preach in the town of Glennville, being eighteen miles from St. John's. There is a handful of Church people there, and one person desirous of confirmation."

Jacksonville—REV. D. D. FLOWER.

"In a retired place, such as Jacksonville, where there is but little change of population, and where the growth of the Church depends mainly upon those who have been brought up in another form of worship, being convinced of her excellence and coming under her shelter, a semi-annual report is not likely to contain much of special interest.

"I have confined my public ministrations almost exclusively to the village, where the service and sermon are heard twice every Sunday; and though we cannot see much fruits, I believe our Divine Master is blessing his own work. I have been in the station three years; the number of communicants has increased in that time from four to twelve. I have baptized twenty-one, and at the two visitations made by the Bishop have presented five for confirmation. These appear but few in number compared with the many accessions to the Church in other places; but for our encouragement, be it remembered, that this is wholly a new field, the greater part entirely ignorant of the rites and ceremonies of the Church, and not a few who three years since knew not of her existence. We have been very liberally supplied with Prayer Books from the New-York Bible and Prayer Book Society, and these have found their way into many a dwelling, by means of which, in the next or even in more remote generations, we expect many sons and daughters of the Church.

"Looking to the future much more than to the present, we have and still do, labor in hope."

Intelligence.

THE GENERAL CONVENTION.

THE season of the General Convention was a cheerful and encouraging time for the friends of the Missionary cause. Although it was not the season for receiving or expecting benefactions, it was in itself truly a benefaction; and it did one's heart good to recognize the cordial and liberal spirit which extensively prevailed, and to listen to the expressions of sympathy and interest, of exhortation and resolution, which were so frequently uttered. Persons from distant parts seemed to be animated with the same feeling; and strengthened each other in purposes of effectual assistance and enlarged liberality. The Missionaries sometimes told their own stories, the stories of their labors and necessities; or told the affecting history of some neighbor Missionary, intelligent, educated, zealous, devoting himself in poverty to his self-denying work, and adhering in faith amidst trials which would have soon banished any worldly labourer from like severe and unrecompensing toil. We doubt not many a brother of the clergy and laity left that Convention, determined that no cruel hands should build up a wall of ice between him and the Missionary of his own Church, devoting himself, in simplicity and earnestness, to his allotted work; and that no closet theories of some better plan to be suggested and realized on a day indefinitely future, should make him withhold, at any present opportunity, his kind help, so much needed—his offering of love, which his expecting Saviour stands ready to bless, when made in faith and with devotion.

May this approaching Advent show the pleasing result, that but few congregations shall omit to make the collection; and that those which make it shall give handsomely. The temper of the persons who met together on the affairs of the Church at Cincinnati, seemed not only kind, but disposed to be *practical*. We shall be sadly disappointed if the event prove it to have been otherwise.

ANNUAL COLLECTION FOR DOMESTIC MISSIONS.

The following circular has been sent to the Bishops and to the Clergy, reminding them of the approaching Advent season, and of the collection which, at that period, has now for some years, been annually made. We trust that the growing interest in the Missionary work, to which we have elsewhere alluded, and the increase of collections on the appointed day, which has characterized each succeeding year since the plan was first adopted, will

both be manifested by contributions sufficiently liberal to enable the Committee vigorously to carry on the Missionary work of the Church, in that portion of the Master's vineyard, which we love as our HOME and venerate as our COUNTRY.

CHURCH MISSIONS, DOMESTIC COMMITTEE,
NEW-YORK, *November 11th*, 1850.

REVEREND AND DEAR SIR :

For several years past the First Sunday in Advent has been set apart for an Annual Collection for Domestic Missions. Experience has shown that such a feature in our system has been eminently successful, and it has been gradually growing into favour with a large majority of the Rectors of Parishes. The regular recurrence of the day appointed for the remembrance of the cause of Missions, the appropriateness of the season, the attention which is continually excited by means of the Circular of the Committee, the Missionary spirit which is fed and fostered by a regular return of the period devoted to the observance of this particular duty, all concur to give efficiency to the plan, and render this mode, not only one of sound wisdom and of practical benefit, but also of prudent foresight and judicious management.

The Committee again call your attention to the wants and claims of the field entrusted to their care.

They have not, as in former years—and they rejoice that they have not—to appeal to your sympathies in behalf of unpaid and suffering Missionaries. They have not this year to tell you of a bankrupt treasury, of a heavy arrearage of debt, and of Missionaries starving and in want.

If, however, the necessities of the Missionary no longer appeal to the justice of a delinquent Church, the prosecution of the work to which we are pledged, the vast extent of the field, its continual augmentation, both of territory and people, and the immense interests which God, by his providence, is entrusting to the Church, forbid anything like a diminution of collections, or an abatement of zeal in the great work, as though it had been already accomplished, or as if little remained to be done.

Oregon, with its constantly increasing population, calls earnestly for the action of the Church in her Missionary capacity, and must look to the Committee for aid to sustain the pioneers of the Cross, in many a growing town and thriving village. Iowa cannot, for many years, be left to its own resources. Wisconsin still needs aid. Arkansas has but one Church edifice of any size, in the whole extent of the State, and at present but three Missionaries. Texas has but two self-supporting Parishes, and three Missionaries, with a very large number of its inhabitants, by birth and education, attached to the doctrines and principles of the Church. While Minesota and Nebraska, Utah and New Mexico, now constituting integral

parts of our country, and, consequently, included in the sphere of the operations of the Domestic Committee, are as yet unprovided for.

In a field so extensive, there is little need of argument to show the necessity for increased diligence, for sustained and vigorous effort. The very small amount now annually appropriated, is totally inadequate to supply the wants of the country claiming the attention of this Committee, and entitled, in the judgment of the Church, to receive it.

With high gratification, the Committee append the Preamble and Resolution, passed at the late Triennial Meeting of the Board of Missions in Cincinnati, and responded to so earnestly by the House of Clerical and Lay Deputies. They present, not only the claims of the field, and the duty of the Church, in specific numbers, but affirm the ability to meet the demands, with an amount from each congregation, far within the average of the means of the Churches of our Communion.

“Whereas, in the Protestant Episcopal Church of the United States of America, the number of congregations is not less than seventeen hundred, and the number of Dioceses twenty-nine, and, therefore, if each congregation, the larger according to their abundance, and the smaller according to their means, contributed forty dollars,—and if each Diocese contributed, according to the number of its Parishes, on an average, the sum of two thousand one hundred dollars, the amount would be above sixty thousand dollars; therefore,

“Resolved, That there ought to be raised in the ensuing year, for the service of the Domestic Committee of the Board of Missions of this Church, and for coming years, not less than sixty thousand dollars.”

While the following Resolution of the House of Clerical and Lay Deputies points out the spirit in which our obligation must be regarded, and coming from such a source, gives token, we trust, that the cause of Missions will hereafter receive that share of attention on the part of the clergy, and of zeal and liberality on the part of the laity, which its importance, its usefulness, and its sacredness alike demand :

“Resolved, That the constantly enlarging field of Missionary work presented before the Church, and the clear indications of God’s good will towards the work itself, can be rightly met only by an enlarged liberality on the part of the Church generally, and a spirit of greater self-denial and more single devotedness on the part of the various orders of the Ministry.”

The Committee earnestly and affectionately invoke your assistance to enable them to go on in the successful discharge of the great trust confided to their care.

They appeal with confidence to their brethren of the clergy and laity, for the sympathy and aid which the spirit of these resolutions so emphatically calls forth. They ask that they will unite with them, and render

such aid as their ability will allow, no matter how small the extent. They beg them to fulfill their individual responsibility in this holy cause, according to the means which God has bestowed upon them; the rich from their abundance, and the poor in the willing mite, which rightly cast in, has a blessing above the arithmetic of time; and that the heart of the Church, in thankfulness and glad energy, will bear up in its prayers the cause and its instruments, and call forth a larger Mission of labourers from the Lord of the Harvest.

By order of the Committee,

W. T. WEBBE, *Local Secretary.*

RESIGNATIONS.

The Rev. C. Waters, of Brownsville, Tenn., to take effect Sept. 1, 1850.

The Rev. G. F. Cushman, of Eufaula, Alabama, to take effect Dec. 1, 1850.

APPOINTMENTS.

The Rev. John Sandels, to Williamsport, Tennessee, from October 1, 1850.


The Rev. T. S. Savage, M. D., to Pass Christian, Miss., from Dec. 20, 1849.

The Rev. C. F. Clarke, Terre Haute, Indiana, from the time of his entering upon his duties.

The Rev. J. A. Wheelock, Covington.

The Rev. W. H. Good, Greenville.

The Rev. W. M. Steel, Somerville; all in the Diocese of Tennessee, have been re-appointed from the 1st October, 1850—leaving one station to be designated hereafter, and one station at present unsupplied.

 The Sermon before the Board goes to press unavoidably without revision by the Rt. Reverend author, which will account for any little inaccuracies that may appear in it.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th September to the 15th November, 1850:

NEW-HAMPSHIRE.

<i>Concord</i> —St. Paul's.....	16	16	
Fruits of self-denial during Lent.....	4	20	20 36

MASSACHUSETTS.

<i>Boston</i> —St. Matthew's.....	5	00	
<i>Cambridgeport</i> —Christ Ch.....	20	00	
<i>Chelsea</i> —St. Luke's.....	6	97	
<i>Marblehead</i> —St. Michael's.....	5	45	
<i>Roxbury</i> —St. James's.....	7	50	44 02

RHODE ISLAND.

<i>Providence</i> —Grace Ch., S. S.....	25	00	
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CONNECTICUT.

<i>Birmingham</i> —St. James's.....	13 75	
<i>Fairhaven</i> —St. James's.....	10 00	
<i>New-Haven</i> —Trinity Ch.....	53 00	
Do., Do. offerings.....	60 00	
<i>Newtown</i> —Missions in the West, "E. P. C.".....	7 00	
<i>Norwalk</i> —St. Paul's.....	22 07	
<i>Stamford</i> —St. John's.....	40 17	
<i>Pomfret</i> —Christ Ch., thank off'gs.....	8 37	
<i>Stratford</i> —Christ Ch.....	26 00	
<i>Watertown</i> —A friend to Missions.....	3 00	243 36

NEW-YORK.

<i>Albany</i> —St. Peter's.....	75 00	
<i>Canton</i> —Grace Ch.....	3 00	
<i>Cattskill</i> —St. Luke's, a Lady.....	2 50	
<i>Esopus</i> —Ch. of the Ascension.....	10 00	
<i>Fort Edward</i> —St. James's.....	1 50	
<i>Hyde Park</i> —St. James's.....	20 00	
<i>Lansingburgh</i> —Trinity.....	15 00	
<i>Malone</i> —St. Mark's.....	2 75	
<i>New-York</i> —Ch. of the Ascension, a member.....	5 00	
Ch. of the Mediator, S.S.....	10 00	
Trinity Ch., a Member.....	50 00	
<i>Sandy Hill</i> —Zion Ch.....	1 72	
<i>Westchester</i> —St. Peter's.....	41 48	237 95

WESTERN NEW-YORK.

A Young Lady, $\frac{1}{2}$	5 00	
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NEW-JERSEY.

<i>Belleville</i> —Christ Ch.....	21 50	
<i>Newark</i> —Trinity.....	25 65	47 15

PENNSYLVANIA.

<i>Bellefonte</i> —St. John's.....	4 00	
<i>Philadelphia</i> —Trinity Ch.....	51 69	
A friend to Missions, through the Bishop of Pa.....	200 00	
A reader of the Banner of the Cross, per the Rev. F. Ogilby.....	20 00	
<i>Pottstown</i> —Christ Ch.....	15 00	
<i>Reading</i> —Christ Ch., off'gs.....	1 50	222 19

DELAWARE.

<i>Appoquinimink</i> —St. Ann's.....	5 26	
<i>Broad Creek</i> —Christ Ch.....	2 00	
<i>Georgetown</i> —St. Paul's.....	11 00	
<i>Indian River</i> —St. George's.....	1 26	
<i>Laurel</i> —St. Philip's.....	3 00	
<i>Leves</i> —St. Peter's.....	1 30	
<i>Little Hill</i> —St. John's.....	4 00	
<i>Long Neck</i> —Chapel of the Com- forter.....	1 39	
<i>Millsboro'</i> —St. Mark's.....	1 24	
<i>Newcastle</i> —Immanuel.....	11 55	
<i>Seaford</i> —St. Luke's.....	3 00	
<i>Smyrna</i> —St. Peter's.....	5 00	
<i>Wilmington</i> —St. Andrew's.....	35 00	
Trinity.....	15 00	100 00

MARYLAND.

<i>Baltimore</i> —St. Peter's, a member, $\frac{1}{2}$	25 00	
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VIRGINIA.

<i>Accomac Co.</i> —Dr. N. Seymour.....	6 00	
<i>Fredericksburgh</i> —St. George's.....	11 41	

<i>Pemberton</i> —Through the Rev. F. M. Whittle, four ladies.....	20 00	
<i>Norfolk</i> —St. Paul's, a Member, in behalf of his little daughter, $\frac{1}{2}$	2 50	39 91

SOUTH CAROLINA.

<i>Charleston</i> —St. Michael's.....	27 25	
Mo. Miss. Lec.....	2 56	
Thankofferings, "Laura".....	11 00	
<i>Christ Church Parish</i>	10 00	
<i>Pendleton</i> —Miss Adams.....	3 00	
<i>Waccamaw</i> —All Saints.....	25 00	
<i>Wiltown</i> —Christ Ch.....	50 00	128 81

ALABAMA.

<i>Oswichee</i> —E. Barnes.....	50 00	
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TENNESSEE.

<i>Covington</i> —St. Matthew's.....	2 00	
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KENTUCKY.

<i>Newport</i> —St. Paul's.....	11 56	
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OHIO.

<i>Cincinnati</i> —Collections at the Trien- nial Meeting of the Board of Missions, at the Sermon, $\frac{1}{2}$	55 00	
First Miss. Meeting, $\frac{1}{2}$	114 08	
Special.....	10 00	
Through the Rev. Mr. Blake, $\frac{1}{2}$	00 50	
Second Miss. Meeting, $\frac{1}{2}$	43 30	
Offertory at the opening of the General Convention, $\frac{1}{2}$	22 90	
<i>Zanesville</i> —"F," $\frac{1}{2}$	2 50	247 78

MICHIGAN.

<i>Detroit</i> —"Sigma".....	6 00	
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INDIAN TERRITORY.

<i>Fort Laramie</i> —Rev. W. Vaux, U. S. Chaplain.....	14 00	
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LEGACIES.

Of the late Frederick Kohne, of Philadelphia, proceeds of stock.....	8990 37	
Of the late Joseph Voorhees, of Shrewsbury, N. J. on acc. $\frac{1}{2}$	250 00	
Of the late Mrs. Sarah Penny, of New-York, with interest from 23d July, \$9 72.....	509 72	9750 09

MISCELLANEOUS.

"E. G.".....	3 00	
"D.".....	10 00	
Mites for Missions, $\frac{1}{2}$	7 50	
A friend to Protestant Missions....	25 00	45 50
Total.....		\$11299 08

(Total since June 15th, 1850, \$13,776 12.)

FOREIGN.

MISSIONARY CORRESPONDENCE.

Athens.

LETTER OF THE REV. J. H. HILL.

September 18th, 1850.

I HAVE now to announce the re-opening of our schools, on the 16th inst., under unusually favorable circumstances. We had great reason to apprehend we should find our numbers diminished in consequence of the prevailing epidemic, which has been particularly fatal among children, and even among adults of the poorer class. It is a subject of gratitude to Almighty God, that this disease has not, as far as we can learn, made any inroads upon our little flock. All our teachers too have returned to their work, with cheerfulness and zeal; and thus, looking up for God's blessing, we enter upon the twentieth year of Missionary labor among this people.

I have now to mention something, that I am sure will afford you and all our friends sincere pleasure. About a year ago we read in some one of our Church publications, that the Missionaries of our Church in Africa had made an appeal for the means of building a church in that benighted land. Not doubting for a moment the success of such an effort, Mrs. Hill determined to prepare a contribution from this distant quarter of Christendom. It occurred to her that it would be an acceptable offering from the oldest Mission of our Church, laboring amongst the Christian descendants of the ancient Church of St. Paul, and on the spot where that Apostle preached to the Heathen for the first time "Jesus and the Resurrection." The work consists of two pieces of worsted embroidery—the one containing the "Apostles' Creed," the other the "Lord's Prayer." They are exact copies of the beautiful tablets which adorn the chancel of the English Church here, of which I am the Chaplain—St. Paul's in Athens—and they are of the same size. The originals are of copper; the texts beautifully painted, with illuminated capitals, on gold ground—the gift of the Countess of Arundel and Surrey. The work has occupied the leisure hours of Mrs. Hill, and one or two of her female teachers, since the beginning of this year, and it was completed in July. It was just finished and ready to be sent off, when to

our surprise and pleasure, we find on opening our very last file of Episcopal Recorder, that a similar feeling with regard to the Church at Cavalla, has sprung up, certainly without previous combination, among some of the Sunday-school teachers in Philadelphia. This is really a charming coincident; it is not a little gratifying to us, who live so much nearer the rising of the sun, to find we have been beforehand with you, who dwell in the West; but this is only as it should be. "For, from the rising of the sun even to the going down of the same, My name shall be great among the Gentiles, and in every place incense shall be offered unto My name, and a pure offering for My name shall be great among the Heathen, saith the Lord of Hosts."

The box containing this work was sent to Smyrna the other day, to be shipped for New-York, consigned to F. S. Winston, Esq. I will write to him, and send him the bill of lading for the two boxes. Mrs. Hill has written to Mrs. Payne, and I have written to Mr. Payne, which letters I will forward to you, to be sent to Africa, when I send the bill of lading to Mr. Winston.

The changes which have recently been brought about in the relations of the Church of Greece with that of Constantinople, commonly called by way of eminence, "the Great Church," although not of much importance to us, are considered here to be of vast importance in a political point of view. I shall deem it my duty to communicate to you some of the details, and some of the documents relating to this matter, which will serve to interest those who are curious about such questions.

We are looking forward with a good deal of anxiety to the next two or three months, during which the triennial general elections are to take place, and the new congress—the chambers—are to re-assemble. The king left Greece on the 16th August, on a visit to Germany, quite suddenly, and the object unknown—leaving the country on the eve of a general election. The day before he left he re-constructed his ministry, not his policy, having appointed some violent partizans of the anti-constitutionalists. Two weeks after his departure—on the 1st instant—one of the newly appointed ministers, Mr. Corfiotakis, was barbarously assassinated, in the most public street of the capital, and in front of his own door, as he was getting out of a carriage, in company with his wife, who was not two feet from him! Public opinion immediately pointed to a noble—that is to say, a very ancient and powerful, and highly distinguished family in the Morea, well known as fierce political enemies of the deceased; and subsequent investigations seem to confirm this opinion. Three of the younger members of a branch of this family have been arrested, as well as the assassin himself, and an accomplice, both hired ruffians. The queen, who is regent during the king's absence, has shown a strong determination to pursue the most stringent inquiries into this affair. What renders it very deplorable is, that the king's chief aid-de-camp, who is now with the king in Germany, and the queen's principal lady of honor, both belong to this incriminated family. The queen has gone so far as to suspend from public appearance with her, her young and wholly innocent maid of honor—a measure universally considered as a great piece of injustice to the young lady herself, as well as to the whole family, as it amounts to a fatal prejudgment of the case. This, I fear, is only a prelude to other scenes of bloodshed, which will grow out of the forthcoming elections.

Africa.

JOURNAL OF REV. J. RAMBO.

VISIT TO COLONISTS.

Christmas Day, 1849.—Spent this day at Mount Vaughan, which place had previously been appointed, as that at which the Annual Sermon before the Mission was to be preached. This discourse was delivered by Rev. Mr. Hoffman, to a good congregation which met in the Chapel. It was an appropriate and impressive sermon, and was I think calculated to do good. The communion was of course administered on this occasion. Some thirty persons partook of this sacred feast; and I trust all who had come there with hearts properly prepared for a participation in the holy exercises of the occasion, felt it good to be there, and fully realized that it was truly the “house of God.”

In the afternoon Mr. Hoffman and myself made several calls upon the colonists at their humble and quiet homes. The first cottage at which we stopped was that of a fellow voyager from America. He and his wife had suffered somewhat with the acclimating fever—but that had passed some months before. They and their two children looked very well, and their health seemed established. This was an industrious Christian man. He had built himself the neat little cottage in which he lived, and had cleared some of his land, at least an acre of which was covered with a variety of tropical plants, growing. He and his family seemed happy and contented, and apparently welcomed us, and listened to our words of Christian counsel with evident thankfulness.

The second person we called upon was a native of Savannah, and came out with a large expedition some years since. The whole company which came from Savannah, settled together in a most interesting and fertile part of the Colony, where they are generally in a thrifty condition.

A third person whom we visited was a thrifty and enterprising man from South Carolina, or Georgia. Although he had been residing on his newly cleared farm but a few months, some five or six acres were under good cultivation, and he had a fine variety of vegetables and fruits growing upon it. We were particularly attracted by his most promising coffee plantation. The plants looked remarkably healthy and thrifty. Indeed, enterprise and industry bore their marks on everything about this little farm. We were forcibly reminded of the text—“They shall prosper that love thee.”

The last person upon whom we called was an old man who seemed verging upon the grave. He had been sick for some time. He had a large family of children, and poverty seemed stamped upon everything within. As we attempted to speak some words of consolation to the dying man, though speechless he seemed to understand and receive our message, and the family thought he was revived and comforted, and encouraged by our visit. I think he was not a professor of religion, but I trust it was well with him at last. He died in a day or two afterwards.

The whole walk was pleasant. Our paths wound around the base of several romantic hills. The whole picturesque country of hill and dale interspersed with the huts of colonists, was beautifully verdant. The afternoon was so pleasant, and the temperature so moderate, that our walk of two miles had little fatigued us.

In the evening, preached in the same Chapel in which we had worshiped in the morning. The congregation, though not large, seemed serious and attentive.

PASTORAL VISITING.

January 19th.—Being at Fair Haven, besides preaching in two of the villages, I visited from house to house in these, and other villages, and reminded the people that the next day would be Sunday, and invited all to come out to worship God in the Chapel on that day. These visits are always well received, and as in congregations in America, seem to interest the people in coming out to the service of the sanctuary. Indeed, at our different stations we are in the habit of visiting them every Saturday afternoon, as the surest means of getting them to keep the Sabbath, and at the same time instructing them individually in the things pertaining to the kingdom. There are always a number of sick or maimed people in our large parishes, who claim our special care, and temporal as well as spiritual aid. Our visits to these poor creatures seem to be often gratefully received, especially so, as their wants are generally but poorly attended to by their own people; indeed, were they not provided for by the Missionaries, they would be in danger of starving to death. How true are our Saviour's words to the disciples—"The poor have ye always with you."

THE LABORS OF A WEEK.

Sunday, Jan. 20th.—Being at my station, held Bible class for the older scholars and teachers, at 7 o'clock, A. M., Sunday-school at 9, A. M., service and a sermon in Chapel, at 10½ o'clock, a large congregation in attendance. At 2½ P. M., superintended the male Sunday-school; at 4 o'clock, lectured to all (three) Sunday-schools met in the Chapel; at 6 o'clock, had regular Evening Service in one of the school-houses, and lectured to all on the Mission premises. This is the regular course of Sunday labour at this station.

Jan. 21st.—As I was returning to Cavalla, stopped and preached to good congregations in Middletown and Rocktown—each once. Both of these fields seem promising. The former is evidently becoming more so. Formerly the character of these people was notoriously bad; they have been known to rob colonists and natives passing through their towns; but they seem to have been ashamed of their conduct; and now our congregations are as large and attentive there, as at almost any towns we visit. The Rocktown people are proverbial for their comparative civilization and predisposition to receive the Gospel. Congregations at Rocktown always good and attentive.

Jan. 23d.—Preached this afternoon, according to appointment, in both the Grahway towns, to attentive congregations. Text—"Whatsoever a man soweth, that shall he also reap." Endeavored to illustrate the text by speaking of sowing and reaping rice, with which all are familiar. As tares or other bad seed sown would not bring rice, but the same kind of seed as sown; so in religious matters, bad seed sown could not yield good seed; but the contrary. But good seed sown, would warrant good seed at the harvest.

Jan. 24th.—Lectured this evening in the school-house, to the usual congregation, from John iii., 14, 15.

Jan. 25th.—Preached in two of the Cavalla villages, to small congregations.

Jan. 26th.—Took a canoe at Grahway, and proceeded on Sheppard's Lake to Cape Palmas, in order to spend Sunday and preach to the colonists. Thus closes, with some teaching, the labours of the week.

THE CONGREGATION IN THE COLONY.

Sunday, Jan. 27th.—The congregation in the school-house at East Harper was quite good this morning. The responses were audible, and seriousness pervaded the assembly throughout. Preached from Jonah, iv., 7. Lectured to the Sunday-school in the afternoon; about forty scholars, children of colonists, were present. This is perhaps rather more than the average attendance. At night, owing to rain, the congregation was small, but attentive. This is a most encouraging field of labour. The fact that these people are from America, and that we can be easily understood by them—our services also being appreciated by them—makes us very anxious to do all in our power for them, and especially as we are sure that in benefiting them, we are thus much aiding in the glorious work of saving oppressed Africa. The Lord help us in our labours, in preparing these colonists to become a blessing to hundreds of thousands of heathen, by whom they are surrounded.

THE VISIT OF A HEADMAN.

Feb. 20th.—Being on a visit to Fair Haven, I to-day was called on by *Wheyé*, the king or headman of Fishtown. As he is accustomed, as are scores of his people, to visit me several times each week, when I am residing there, I did not expect anything more than a pleasant "*Na Wio?*"—How are you?—and a modest solicitation of a dash. However, this principal man had been deputed by his people to settle a matter with me, which I did not anticipate. Yesterday, as I came hither in the boat, one of the boatmen, who spoke broken English, asked me "why I could not henceforth remain at Fishtown?" "for," continued he, "all the people are crying (anxious) to have you come back and live with them." I told him I was anxious too to come back to remain; and so soon as my health was established, would do so. "But," inquired I, "why do the people wish me back? Is it because I shall constantly preach the Gospel to them, or because of the dashes (the loaves and fishes) which some may receive?" The Krooman was silent.

But when he reached Fishtown, he told all the old men (the senators) what conversation had passed between us, and accordingly they sent their headman to ask me to-day, whether I had intended to pick a quarrel with the people, by asking the question I put to the Krooman? I replied, that ours was a private conversation, and therefore the question was only intended for the Krooman to answer. "But," continued I, "I may ask you and the people the same thing, seeing you seem much fonder of dashes than the word of God. I came to save people's souls, and not to feed or clothe their bodies." "True," said the old man, "and my people *shall* come in greater numbers than ever (had good congregations before) to hear you preach, if you will only come back and live with us." The congregation the next day was a very large one, and this king seems not only to be more interested than ever, but endeavours also to influence his people for good.

LIGHTS AND SHADES OF MISSIONARY LIFE.

Sunday, Feb. 3d.—There are few, if any situations, in life, where a person is wholly exempt from trials. Indeed, "man is born to trouble,

as the sparks fly upward." The brightest day has its clouds; the most lovely of months its days of darkness; and the most blissful situation on earth its trials and disappointments. Private Christians have theirs; the minister of the Gospel at home has his; and the Missionary to the Heathen has those peculiar to himself.

The latter has sometimes much to depress, much to discourage him. These, however, are but passing clouds, which are often succeeded by the brightest sunshine; and the soul lately saddened by circumstances which he could not control, is now made to rejoice and praise God, for the unspeakable gifts of his heavenly grace, which, by the Spirit's aid, acting upon souls dead in trespasses and sins, calls them from nature's darkness into the marvellous light of the Gospel of Christ.

Some weeks ago, I restored to the communion one of the oldest scholars of the school, who had been suspended some months, owing to immoral character. I had talked and prayed much with him, and believed him very penitent and a true Christian, and with proper evidence restored him to his former position as a communicant.

Scarcely a month had passed before he not only grievously sinned himself, but also drew a fellow-communicant into sin with him. Of course both at once were suspended. This was calculated to harrow up the tenderest feelings of a pastor, and cause him to mourn over these lapsed ones, who had been reared with the greatest care and tenderness for many years, by the Missionaries, with deepest anguish of heart. This was a passing cloud, which only for a season obscured the glories of the noon-day sun.

To-day the picture is reversed. That which I now describe is one which is not only calculated to rejoice the pastor, who may have been the instrument of their salvation; but also to call forth the gratitude of saints on earth, and angels in heaven. At 7 o'clock, A. M., in the presence of the thirty on the Mission premises, I baptized, in the name of the Father, and of the Son, and of the Holy Ghost, *Yiku, William Suddards, Huyehta, Maria Vinton Chandler, and Nyeahde, Amelia Griswold*. These persons, from fifteen to eighteen years of age, have been instructed many years in the Mission, and have been candidates for baptism, and had special instructions with reference to that sacrament, many weeks, and all gave full evidence of fitness for the same.

At 2½ o'clock, P. M., administered the communion to thirteen persons in all, including the three youths baptized in the morning. The services of this day will ever be remembered with pleasure by myself, and I trust by others too, who participated in them. "Bless the Lord, O my soul, and all that is within me bless his holy name!"

JOURNAL OF REV. C. C. HOFFMAN.

February 17th, First Sunday in Lent.—Preached here this morning. Rode into the Cape in the afternoon to attend to the Sunday-school, and preach in the two native towns; had attentive congregations at both, and urged them with all earnestness to turn from their sinful superstitions, and obey that Gospel which has so long been preached among them. This is now a special subject of prayer with us during this sacred season, that these people, among whom the word of God has for many years had free course, might turn from the errors of their ways, to serve the Lord. Preached at night at the school-house.

Feb. 18th.—Left this afternoon for Cavalla, and I had scarcely been in the house ten minutes before a messenger arrived from Fair Haven, announcing the arrival of our long-expected friends, by the *Smithfield*, Mr. and Mrs. Hening, Miss Williford, and Rev. Mr. Stokes, (coloured.) We spent the evening in reading our letters, and early the next morning Mr. Payne and myself went to meet our friends at the Cape. The vessel, after landing the *Rocktown House*, anchored off the Cape on the morning of the 19th. They had a long passage of sixty-three days.

Feb. 19th.—We met our friends at the governor's this morning, and great was our joy at welcoming them amongst us.

Feb. 22d.—Have spent my time between Mount Vaughan and the Cape since the arrival of the *Smithfield*, being detained by business; have, however, taken the opportunity of visiting a number of our congregation. Attended the dying bed of one of the colonists, and took part in the funeral services.

Returned this afternoon to Cavalla, in company with Mr. and Mrs. Hening, who were going on a visit of a few days, before locating at Fair Haven. Miss Williford had preceded us, and will pass her acclimation at Cavalla.

We had a joyful meeting in the evening, all our Missionary band being gathered together.

Saturday, Feb. 23d.—Went to Nyaro and Queen's Town this afternoon, and as the men were mostly in the bush, and the women engaged preparing their suppers, I did not call them together, but went from house to house, and talked to them in groups, about giving up their greegrees, keeping the Sabbath, and turning to God. My words seemed to meet with a response from the heart. "True," they replied, "you speak true." We often hear these expressions, would that we could oftener see the truth followed. The headman of Nyaro followed me from house to house, to listen; and the headman of the other town left his supper to sit at my side at his door. His wife asked, "Why God's people died?" I briefly told her of death's entrance into the world, through that evil spirit, who still lived, and blinded the minds of her people; and also, that death to God's people was the gate to eternal happiness.

Sunday, Feb. 24th.—The anniversary of our departure from America. "Hitherto hath the Lord helped us." The ocean was passed, for the Lord was our guide; the furnace of sickness was walked through, for the Lord was in the fire. Temporal and spiritual comforts surround us, and grace, abounding grace, upholds us.

Went, at ten o'clock this morning, to preach at the Grahway Towns, the nearest, four miles, the farthest, seven miles distant. Stopping at the first, I told the headman it was Sunday, and I had come to preach. He sent to call the people, and soon the men, women and children, were gathered beneath the spreading branches of a tree. Here we sang the praises of God, heard His word, and knelt in prayer. Services being concluded, we sat conversing half an hour. There were some who said that they were ready to give up greegrees, if the Cavalla people would give up theirs. They wished to cook me some dinner, but I declined, and went to the half Grahway towns. Met with a kind reception and an attentive congregation. As we knelt in prayer, the women and children were amused at our posture; on rising, the headman reproved them, saying, "Their custom was better than ours." I accepted his offer to cook some dinner for me, which he did while I went to the next town. The people here expected me, and our little Chapel was thronged outside and in. I had quite an appetite for my

dinner on my return to the town I had recently left ; it was soon ready, and consisted of rice, palm butter and fish ; the rice and palm butter were served in wash-basins, and the fish in a soup-plate : these were placed on three chests, moved together to answer for a table, and the headman furnishing me with a soup-plate, an iron spoon and glass of water, left me, according to their custom, to enjoy my repast alone,—and I did enjoy it ;—for though served in a homely manner, it was clean and well cooked, and I added to it the good sauce of hunger. Reached Cavalla at sundown, in time to attend service at evening, when Rev. Mr. Hening preached in the school-house.

Sunday, March 3d.—In the absence of Mr. Payne at the Cape I conducted the Bible class at seven o'clock, A. M. At ten I started for Dema-Lu, a town on the Cavalla river, three miles from its mouth. After preaching here, and at an adjoining town, we took a canoe and went about a mile down the river, to the two towns of Watte, preaching to the people, and instructing the children. We returned to our canoe, and reached the town, at the mouth, about four P. M. The people had been waiting for us some hours ; one of their number had even been engaged instructing a class of youth, young people, in reading, who said they were henceforth going to observe the Sabbath.

Sunday, March 17th.—Reached here Saturday at sundown. Preached this morning in the school-house to half a dozen persons. The day was very rainy, and the baptism of two children and an infant, appointed for the morning, took place in the afternoon. The Gospel, in the service, formed the subject of my address. Returning to my room, I was followed by eight native children, scholars of the Sunday-school ; I gave them some instruction, and was rewarded by their attention. Read service at night for Mr. Stokes ; returned the next day to Cavalla.

VISIT TO TABOO.

Tuesday, March 19th.—Having for some time been anxious to visit Taboo, I set off this morning about nine o'clock, in a hammock, accompanied by "Musu," to act as my interpreter. The Station, now relinquished, was opened by the lamented Minor, and subsequently occupied by the Rev. E. W. Hening. It is about thirty miles to the leeward of Cape Palmas, and eighteen from Cavalla.

After crossing the Cavalla river we halted about twelve o'clock at a town in the Barbo tribe, where the headman, Blanyo, received us with kindness. He directed the young men to catch a fowl, which they did, after chasing it some time round the town, much to the amusement of the women. The poor fowl having at last been caught, the headman presented it to me by way of a "dash." His wife prepared us some dinner, and my hammock-bearers had an opportunity of cooking their rice. Meanwhile, however, the people, to the number of about thirty men, gathered beneath the thatched shed which shielded us from the burning sun, and I spoke to them of things divine. Our repast ended, and a small return "dash" being made to our host, we continued our way along the beach, with the burning sun above, and the burning sand below. We passed two deserted town sites, and soon after, in quick succession, four small towns. At the last I stopped, found that the inhabitants had come from about fifty miles in the interior, and settled on the coast for the benefit of fishing and trade. Some of them had never heard the Gospel, and as they gathered round with inquiring look and gesture, I told them why I had come to dwell in their land, and

of God's purposes of love toward them, through Jesus Christ. They listened with attention, and my spirit rejoiced in the blessed work of bringing light to benighted souls.

It was evening ere we came in sight of Taboo; it is finely located, on an eminence opposite the mouth of the Taboo river, which you are obliged to cross before reaching the Mission grounds. The headman of the town, on the beach, furnished us with a canoe, and accompanied us to the shore. The river is narrow, and on reaching the opposite side you at once commence a rocky ascent, then the path winds, through shrubs and trees, for about two hundred yards, until you reach the cleared ground and garden, on which stand the Mission buildings, commanding a beautiful view of the ocean, the river, and the native towns on its banks. It did not require the light of noonday to be convinced of the fact, that the building was fast going to ruin, the pillars and flooring of the piazza were decaying and falling down, and here and there a board had dropped from its place on the side of the house. Examining more particularly the next day, I found the roof and frame of the house, and those of the school-houses, to be sound. The garden was overgrown with weeds and vines, and limes and fruits were decaying on the ground. On the morning after my arrival I arose at half-past five, to visit and preach at the town of Musu's father, before breakfast. The town is on the same side of the river as the Mission buildings, and prettily situated on a point of land, with the river on one side and the ocean on the other. There the people were gathering. Musu led me to one of his father's houses, and insisted on my partaking of some palm butter and rice, before preaching. After which he introduced me to his father, the headman of the town, who was seated in front of an opposite house, dressed in a military coat, with a piece of blue calico around his loins, supplying the place of pantaloons. He received me very kindly, and we walked to his large house, where about forty people were gathered. While I addressed them for about half an hour, they appeared serious and attentive. When I finished they made some remarks, and asked some questions which evinced an interest in the subject on which I had spoken; then "Musu," of his own accord, addressed them with much feeling. It was a sight that called forth gratitude and praise: here was a youth, who a few years since was in the darkness of heathenism, now standing among his own people, urging them to turn to the Lord and believe the Gospel.

It was "Minor" who first led "Musu" to the Saviour; while the teacher has gone to his reward, the pupil lives to carry on his work. Our services in the house were concluded with prayer, after which I was about returning to the Mission building, when I was requested to remain a few moments longer. Seating myself outside, under the shade of the projecting roof, presently I saw two men dragging towards me a large black sheep, which the old chief at my side presented to me, saying, "that as I had shown kindness to his son when a stranger from home, he begged I would accept his gift," which having done, and returned my thanks, I retraced my steps to the Mission House. During the morning I visited four native towns on the beach beyond Taboo, and preached in each of them; at the first, as the day was very warm, the people left their huts and gathered under the shade of a tree; at the second a shed afforded us shelter. Most of the people had gone to their farms, but the headman was a most attentive listener, and interested me very much; he was young and intelligent; in childhood he had been the companion of "Musu," now he was the head of a town, and "Musu" a Christian teacher. They recalled past days, and con-

trusted their conditions. We knelt in prayer, and if the face is an index of the heart, I think the Spirit of God was striving with the young chief, and a struggle between truth and error was going on within.

In the next town my audience were gathered within the enclosure of the headman's yard. I stood beneath the projecting thatched-roof of his hut; on my right was a greegree, made of a piece of iron, with the bark of a tree twisted round it; I referred to their superstition, and directed them to the Saviour.

China.

JOURNAL OF REV. MR. SYLE.

Shanghai, Sunday, 3d February, 1850.—The Bishop was very much indisposed to-day, looking quite worn and haggard, which is very unusual with him. I took the Chapel service in the morning; preached at Wang Ka Modur in the forenoon, and had a large congregation at the new Church in the afternoon. During the day, distributed many copies of our Lord's sermon on the Mount, written out in the local dialect, and printed for us at the press of the Presbyterian Mission at Ningpo. In the evening conducted the usual service, which is held for our own refreshment, and the benefit of such of the scholars as have been, or are about to be baptized.

Feb. 4th.—To-day the Bishop has been very sick indeed. This being near the end of the year, Chinese reckoning, our school was dismissed for a three weeks' vacation. Many of our friends came over to be present at the little festivity to which this event gave occasion, and the whole proceedings passed off very pleasantly. The monthly Missionary Meeting was held at Mr. Milne's.

Feb. 9th.—During the last few days, I have seen lying in the streets many dead bodies; cold and hunger are making fearful ravages among the thousands of the poor and destitute who are flocking to this city from all the surrounding country.

Sunday, Feb. 10th.—The Bishop was still too sick to attempt the service in the School Chapel. At *Wong Ka Modur*, I had a strange succession of services. Passing along the streets, I saw a crowd of poor famishing country people collected round a shop, from the owner of which they had expected to get some relief. Seeing me stop to inquire the occasion of such a course, the people got the idea that I was the right sort of person to appeal to, and accordingly they insisted upon my relieving them, and followed me through street after street until I reached the preaching hall, and then in they came and filled the whole space. So I bid them sit down, while I told them of the bread of heaven, which "gives life unto the world." They all listened with some good degree of attention; and when I had done, I dismissed them one by one out of a back door, giving each a few cash to go and buy food with. By the time this company had gone, another had collected outside the front door; they also were admitted, instructed, and dismissed as before. Thus I had immediately, one after another, two such congregations as has not been gathered in there since the day of *Too-king's*

baptism. Is it any wonder that my heart feels heavy, for this is the last day of our occupying this station; the attempt to keep it up, in which I have now persevered for many weeks, proves more than I am equal to, and I have been slowly and painfully brought to the conclusion that retrenchment—unwelcome word!—has been unavoidable in our circumstances. The hall where the Bishop and myself and Spalding have successively delivered our first message of salvation to this people, where our school-boys have been first trained to engage in the worship of the true and living God, and where our “Blind Bartimeus” was baptized, surrounded by his neighbours and acquaintance; this hall must be given back into the hands of its heathen owners, to become the scene of, we know not what, idolatrous abominations.

Partly from distress of mind at this prospect, and partly from exhaustion, I felt quite unequal to the afternoon service, and was much indebted to our brother, Mr. McClatchie, who offered to preach to the large concourse assembled in the Church.

Feb. 12th.—Chinese New-Year’s Day.—The attempt was made to change the reckoning by cutting off one day from the year just closed, and was to avert what took place this afternoon: the occurrence of an eclipse of the sun on the first day of the New-Year, this being considered a sure prognostic of great disasters. But the people, and it would seem that even in China they are the “sovereign people,” would not agree to this, and the courses of the heavenly bodies could not be arrested; so the “Sun of Heaven” was obliged to allow the eclipse and the New-Year’s day to happen together. If I had time I might write whole chapters on the views and superstitions of both high and low, with which this singular event has brought us acquainted. I saw strange ceremonies at the Mandarin’s outer court, and at the bridge near our Church the people came to worship in such crowds, that I said to our gate-keeper, “throw open the Church doors;” which, when he did, the people flocked in, and I preached to them concerning the Sun of Righteousness who had risen for healing and not for calamity.

Feb. 15th.—Our kind friend, the English merchant, who has assisted me so effectually in keeping up the day school at the south gate, took leave of us to-day for the purpose of returning home. We have thus lost the presence of one whose sympathy with our efforts was no small comfort and encouragement to us.

Feb. 16th.—In consequence of the Bishop’s continued illness, the meeting for the baptized Chinese, preparatory to the Communion, which he is accustomed to conduct, devolved on me. It proved a season of much interest, and gave me an opportunity of observing the good progress in spiritual things which had been made by our first convert, *Chi*. We hope much from him.

Sunday, Feb. 17th.—Conducted morning service, preached and administered the Communion in the School Chapel. Afternoon, at the Church, I was minded to try whether I could not devise some method of conducting the service there, which would bring a greater number of hearers within the sound of the Gospel on one occasion, than could be reached by a single thirty minutes’ discourse. So I stood up and resolved to continue preaching until the people should grow weary or my own strength should fail. After thus continuing a long time, I found myself, in spite of the very weather, surrounded by a numerous and attentive company of hearers; some professed to believe, and said they would visit me to-morrow.

From this experiment I conclude that the method is too exhausting to be

constantly employed, though if two preachers could be engaged in the same service—one expounding the lesson from the desk, and the other delivering a more set discourse from the pulpit—and thus, as I suppose, realizing what the Apostle referred to when he wrote of speaking “by two, or at the most by three;” if we could do this, we might rejoice, and hope to impart to our hearers a much larger amount of truth than we can now, for the Chinese are patient listeners, and I should feel a good hope of thus being able to imbue, with a knowledge of the Gospel, many minds which are now completely saturated with heathenism. These, however, are but methods, “it is the Spirit that quickeneth.” Nevertheless, I have thought it worth while to make this trial, and also to put on record the result of the experiment on my own mind.

Feb. 23d.—Accompanied the Bishop in a walk through two or three of the hamlets that lie in close neighbourhood to our school-house. Nothing could exceed the readiness with which we were received and listened to, notwithstanding these very people will not walk half-a-mile to attend the School Chapel service. Whilst in the city the people flocked in quite readily wherever there is any “discoursing” going on; it is found that in the country parts one must needs go from place to place, making a short stay, and then passing on. Who could desire to be more delightfully employed, than in thus so literally following the example of Him who “went through all their villages teaching.”

Sunday, Feb. 24th—During the service this morning, which I conducted, the School Chapel was nearly half filled with beggars—famine makes them flock together to any place where parties live who have the least reputation for benevolence. They suffer very greatly. At Christ Church, the morning service was but poorly attended—not a hundred persons present. Many, however, came into my vestry to converse with me privately: a maker of incense, whom I advised to change his occupation, for that the religion of Jesus would soon prevail here to the extirpation of all others; a young Romanist, who asked for a Catechism, his father having urged him to become a believer; another man, who would wait till the magistrates should become Christians, “have any of the rulers,” &c.; the blind man, *Tookiung*, who drank in the history of our Lord’s instituting His Holy Supper, as if it was the sweetest story he had ever listened to in all his life; another blind man, who asked that *Soodong* might be sent down to the suburb, where he lives, for that several of his neighbours desire instruction, and have got up a plan among themselves for hiring a room and coming together daily; and finally the teacher of my day-school, who gives evidence of having a mind ill at ease as regards his spiritual state.

At the afternoon service, a large congregation, to whom I preached with much hopefulness, my heart being enlarged and strengthened by all that had happened in the morning.

Feb. 25th.—The school re-opened. In order to relieve the Bishop, Mrs. Boone takes charge of the principal class in their more advanced studies. He has suffered greatly from distracting occupations.

March 9th.—Some of the boatmen of the neighbouring village came to me this morning and asked, in a mysterious manner, if I wanted to buy any salt beef.—“Let me see it,” said I;—they led me to one of their cottages, where I saw cordage, iron hoops, knives, pork, clothing, &c. &c., all huddled together in confusion. I soon learned that these were things got off from the wreck of the whale ship “*Formosa*,” and without much difficulty I

induced them to give up the goods to the consignees of the ship, and be content with their share of the salvage, instead of surreptitiously disposing of their booty. The house of business happened to be an American one, and I felt great satisfaction in being able to promise the man that they would be honorably paid.

March 2d.—My rule is now, to leave home soon after breakfast every morning, and go to my study at the Church, where the day is spent in pursuing my work among the Chinese; I return home to a late dinner, and close the regular duties of the day with conducting evening prayers in the School Chapel. This morning, on reaching the Church, I found old *Soodong* in animated controversy with a Romanist—a strange character, half pedant, half pedlar, who hovers about the dwellings of us Protestant Missionaries, offering to copy for us old Romish books. The subject of controversy was of course the worship of Mary, and the argument just advanced was the old one that the Son must be approached through the mother. “If Jesus should refuse a request of Mary’s, he would be unfilial”—to a Chinese mind, one of the most shocking of all suggestions. I left *Soodong* to find his own answer, which was as follows: “We, Chinamen, honor Confucius; but who ever heard of paying homage to Confucius’ mother?” Besides, Jesus said, “whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother.”

Sunday, March 3d.—Weather very wet; hearers very few. In the afternoon the new Church built by the Southern Baptist Board was opened, the congregation drawn together by the occasion being quite large. This building has a tower at the north end, the erection of which would, it was feared at one time, give rise to some jealous interference on the part of the Chinese; but no difficulties sprang up from this cause. Mr. Shuck and Mr. Tate will preach there.

March 4th.—To relieve the great destitution among the famishing poor, some wealthy men among the Chinese have subscribed together and established public kitchens in various parts of the city, where rice is cooked and sold out in bowls at about two-thirds of the cost price. The foreign community, willing to do something for the poor under the pressure of their present misery, have purchased large quantities of tickets, which are equivalent to orders on the public kitchens for a hot bowl of rice. These tickets have been handed over, almost entirely, to the Missionaries for distribution, so that the Bishop distributes a hundred every morning at the school-house, and I the same number at the Church in the city. The task is not an easy one to perform, for the claimants are hungry and clamorous.

March 5th.—A clerical correspondent of mine in New-Zealand, having written that the Bishop and Clergy there were about to frame something like a “constitution and canons” for themselves, and that they would be glad to be made acquainted with the statistics, &c., of the American Church, I made up a parcel of Journals of Conventions, both General and Diocesan, hoping that they might prove useful in forwarding so admirable an object. My friend shows much interest in our operations here, and has made me feel sometimes “how wonderful are the ways of Providence!” Here is a Christian brother writing to me, with a sympathy quite cheering to my heart, from New-Zealand—that island which, but a few years ago, was the very home of a wild and desperate heathenism. How strange are the channels through which it pleases the Master of us all, to send comfort and encouragement to his servants!

MISCELLANEOUS.

Liberia.

CLIMATE OF WESTERN AFRICA.

With the view of imparting information in relation to the climate and character of the country on the West Coast of Africa, now become of so much importance in a Missionary aspect, we continue our selections on this subject :

The territory of Liberia being within a few degrees of the equator, of course the nature of the climate is essentially different from that of the United States, the vicissitudes of spring, summer, autumn and winter, not being experienced in the equatorial regions of the earth ; there being continued summer weather throughout the year, interrupted only by occasional slight variations in the therinometrical state of the atmosphere, caused by the greater strength of the ordinary breezes, and by clouds and rain ; which latter prevail so much more, during one half of the year, than during the other half, as to give rise to the usually recognized division of the year into two seasons—the wet or rainy season, and the dry season ; or, in common parlance, “ the rains ” and “ the dries ; ” the former of which answers nearly to summer and autumn, and the latter to winter and spring in temperate latitudes.

This unqualified and somewhat arbitrary division of the year, however, has led many persons into error, respecting the real state of the weather during these two seasons ; some supposing that during the rainy season more or less rain falls every day ; and, on the other hand, during the dry season, an uninterrupted spell of hot and dry weather prevails for six successive months. This is so far from being the case, that, as a general rule, it may be stated, that some rain falls during every month in the year ; and, in every month there is some fine, clear, pleasant weather. During my residence in Liberia, I seldom observed a deviation from this general rule. Much more rain, however, falls during the six months beginning with May, than during the remaining six months beginning with November. It is difficult, however, to determine at what time each of the two seasons actually commences and closes. As a general rule, I think the middle of May may be set down as the beginning of the rainy season, and the middle of November that of the dry season. In order, however, to give an accurate and comprehensive statement of the character of the climate and seasons of Libèria, it may be the best plan to note the vicissitudes of each month in the year, as they are usually presented.

January is usually the driest, and one of the warmest months in the year. Sometimes, during this month, no rain at all falls ; but generally there are occasional slight showers, particularly at night. Were it not for the sea-breeze, which prevails with almost uninterrupted regularity during the greater part of the day, on almost every day throughout the year, the

weather would be exceedingly oppressive, during the first three or four months of the year. As it is, the oppressiveness of the rays of the tropical sun is greatly mitigated by the cooling breezes from the ocean; which usually blow from about ten o'clock, A. M., to about ten, P. M., the land-breeze occupying the remainder of the night and morning; except for an hour or two about the middle of the night, and about an hour in the forenoon. During these intervals the atmosphere is sometimes very oppressive. The regularity of the sea-breeze, especially during the month of January, is sometimes interrupted by the longer continuance of the land-breeze, which occasionally does not cease blowing until two or three o'clock, P. M. This is what is called the *harmattan* wind; about which a great deal has been written; but which does not generally fully accord with the forced descriptions of hasty observers or copyists.

The principal peculiarity of the *harmattan* wind consists in its drying properties, and its very sensible coolness, especially early in the morning. It seldom, perhaps never, continues during the whole day: and usually not much longer than the ordinary land-breeze, at other times in the year. When this wind blows pretty strongly, the leaves and covers of books sometimes curl, as if they had been placed near a fire; the seams of furniture, and of wooden vessels, sometimes open considerably, and the skin of persons sometimes feel peculiarly dry and unpleasant, in consequence of the rapid evaporation of both the sensible and the insensible perspiration. But these effects are usually by no means so great as they have been represented to be. What is generally called the *harmattan* season usually commences about the middle of December, and continues until the latter part of February. During this time, especially during the month of January, the atmosphere has a smoky appearance, similar to what is termed Indian summer in the United States, but generally more hazy.

The average height of the mercury in the thermometer, during the month of January, is about 85° ; it seldom varies more than 10° during the twenty-four hours of the day; and usually it does not vary more than four degrees between the hours of ten A. M. and ten P. M. During this month, however, I have seen the mercury stand at the lowest mark at which I ever observed it in Liberia, that is, at 68° . This was early in the morning, during the prevalence of a strong and very cool land-breeze. During this month I have also seen the mercury stand at the highest mark at which I ever observed it—that is, at 90° . The air is sometimes uncomfortably cool before eight o'clock, A. M., during this month.

During the month of February the weather is generally similar to that of January. There are, however, usually more frequent showers of rain; and sometimes, towards the close of this month, slight tornadoes are experienced. The *harmattan* haze generally disappears about the last of this month; and the atmosphere becomes clear. The range of the thermometer is about the same as in January.

March is, perhaps, the most trying month in the year to the constitutions of new comers. The atmosphere is usually very oppressive during this month—the sun being nearly vertical. The occasional showers of rain, and the slight tornadoes, which occur in this month, do not usually mitigate the oppressiveness of the atmosphere, as might be supposed. The variation in the state of the atmosphere, as indicated by the thermometer, seldom exceeds 6° during the whole of this month. The average height of the mercury is about 85° .

April is significantly called the "tornado month," the most numerous and most violent tornadoes usually occurring during this month. The ordinary state of the weather, in reference to the degree of heat, and its influence on the system, is not very different from that of the three preceding months. The showers of rain are usually more frequent, however; and the visitations of those peculiar gusts, called tornadoes, are much more common in April than in any other month. These are sudden, and sometimes violent gusts, which occur much more frequently at night than during the day. Although they usually approach suddenly and rapidly, yet certain premonitory evidences of their approach are almost always presented, which are generally easily recognized by persons who have frequently observed them. They generally commence from north-east, or east-north-east, and rapidly shift around to nearly south-east; by which time the storm is at its height.

At the commencement of a tornado, dark clouds appear above the eastern horizon, which rapidly ascend, until a dense lurid-looking mass spreads over the whole hemisphere. As the heavy mass of clouds ascends and spreads, the roaring sound of the wind becomes stronger and louder, until suddenly it bursts forth in its fury; sometimes seeming as if it would sweep away every opposing object. Very seldom, however, is any material injury sustained from these violent gusts. The scene is sometimes awfully grand, for fifteen or twenty minutes, during the formation and continuance of a heavy tornado. Sometimes the whole hemisphere presents a scene of the deepest gloom; the darkness of which is momentarily illuminated by vivid flashes of lightning, in rapid succession; and sometimes tremendous peals of thunder burst upon the solemn stillness of the scene. The rain seldom falls, until the violence of the gust begins to subside; when a torrent of rain usually pours down for a short time, seldom more than half an hour; after which the wind shifts around towards the west; and generally, in about an hour from the commencement of the tornado, the sky becomes serene, and sometimes almost cloudless.

The weather during the month of May is usually more pleasant than during the two preceding months. The atmosphere is generally not quite so warm and oppressive. Sometimes copious and protracted showers of rain fall, during the latter half of this month. So that the beginning of the rainy season usually occurs in this month. Tornadoes also occasionally appear during the month of May. The average height of the mercury in the thermometer is usually two or three degrees less than during the four preceding months.

June is perhaps the most rainy month in the year. More or less rain usually falls nearly every day or night in this month. Although there are sometimes clear and pleasant days in June, yet there are seldom twenty-four successive hours of entire freedom from rain. The sun is, however, seldom entirely obscured for a week at a time; and he frequently shines out brightly and pleasantly, in the interstices between the floating clouds, several times during the day; occasionally for several hours at a time. During this month, as during all the other rainy months, more rain always falls at night than in the day time; and, indeed, there are very few days in the year in which the use of an umbrella may not be dispensed with some time during the ordinary business hours. In the month of June the atmosphere is always considerably cooler than during the preceding months; and I have generally found it necessary to wear woollen outer as well as under garments; and to sleep beneath thick covering at night, in order to be comfortably

warm. The sensible perspiration is always much less during this month and the five succeeding months, than during the other six months in the year. The mercury in the thermometer seldom rises above 80° in this month, the average height being about 75° .

During the months of July and August a great deal of rain also generally falls; but, perhaps, less in both these months than in the preceding one. There is always a short season of comparatively dry and very pleasant weather, in one or both of these months. This season usually continues from three to five weeks; and generally commences about the 20th or 25th of July. Sometimes, for several successive days, the sun shines brilliantly and pleasantly all day; and no rain falls at night. The air, however, is always refreshingly cool and agreeable. This is perhaps the most pleasant time in the year. This is what is commonly called "the middle dries." It seems as if Providence has specially ordered this temporary cessation of the rains, for the purpose of permitting the ripening and gathering of the crops of rice, which are generally harvested in August.

September and October are also generally very rainy months; especially the former. Sometimes more rain falls in September, than in any other month in the year. Toward the close of October the rains begin to be less copious; and sometimes slight tornadoes appear, indicative of the cessation of the rainy season. The sea-breezes are usually very strong during these two months; and the atmosphere is generally uniformly cool and invigorating to the physical system.

During the month of November the weather is generally very pleasant, the temperature of the atmosphere being agreeable to the feelings—not so cool as during the five preceding months, and not so warm as during the five or six succeeding ones, the average height of the mercury in the thermometer being about 82° . Frequent showers of rain usually fall during this month, both in the day and at night; but generally they are of short duration. Slight tornadoes also generally appear in this month. The sun may usually be seen during a part of every day in the month; and frequently he is not obscured by clouds during the whole of the time in which he is above the horizon. The middle of this month may be regarded as the beginning of the dry season.

December is also generally a very pleasant month. Occasional slight showers of rain fall during this month, sometimes several sprinklings in one day, but seldom for more than a few minutes at a time. The mornings in this month are peculiarly delightful. The sun usually rises with brilliancy and beauty, and the hills and groves, teeming with the verdure of perpetual spring, are enriched by the mingled melody of a thousand cheerful songsters. Nothing that I have ever witnessed in the United States exceeds the loveliness of a December morning in Liberia.

On the whole, I regard the climate of Liberia as decidedly pleasant; notwithstanding the scorching rays of the tropical sun, and the "abundance of rain" which falls during the year, especially during the months of June, July, September and October. So far as the pleasantness of the climate and weather is concerned, I would decidedly prefer a residence in Liberia to one in any part of the United States.

The extremes of the thermometrical state of the atmosphere may be set down at 65° and 90° . I have never heard of the mercury of a good thermometer having sunk below the former, nor arisen above the latter point, in the shade. The average height of the mercury, during the rainy season,

may be set down at about 76° , and during the dry season at 84° . The mean temperature for the year is about 80° .

In regard to the comparative healthiness of the two seasons, I may state, that my observations fully convinced me, that the rainy season is decidedly more conducive to health than the dry season, in both new comers and old settlers. The oppressiveness of the atmosphere, and the enervating effects of the weather, during the dry season, tend to debilitate the physical system, and thereby to render it more susceptible of being affected by the local agents of disease. Consequently, those persons who arrive in Liberia during this season, are more liable to frequent attacks of fever, than those are who arrive during the rainy season. In reference, however, to the acclimating process, I do not think that any great advantage can be gained by arriving at any particular time of the year, more than at any other time. Unnecessary exposure to the heat of the sun during the dry season, and to the rain during the wet season, should alike be avoided. Care and prudence should be exercised by new comers at all times during the year.

DR. LUGENBEEL.

WHAT CHRISTIANITY CAN DO FOR THE AFRICAN.

We draw from Bishop Meade's most interesting volume, another of those pleasing sketches of the pious African. It may, in particular, address itself to our younger readers, and prompt them to aid in that blessed work which aims at the spiritual restoration of "Blind Lucy's" countrymen :

A Visit to Blind Lucy's Cottage at Shelly, Gloucester County.

Shelly, the residence of one of my beloved relatives, is a place beautifully situated in Lower Virginia, on the banks of the majestic York, and consecrated to history as the abode of Powhatan and as the scene of the romantic adventure of the captive Smith and his Indian princess. Its Indian name is Wenowocommoco ; but owing to the immense bank of shell marl, on which the soil rests, the less sonorous but more characteristic name of Shelly has been given.

One bright Sabbath morning, while spending some time with the dear friends here residing, I was tempted to venture out, in spite of the kind warning of the gray-haired family servant, that I "could not get along for the mud." The earth was saturated with water, a deep snow having fallen during the week, which was now rapidly disappearing under the rays of a warm sun. Having been for some days confined to the house, most grateful to my feelings was the sweet fresh air. The dark and gloomy appearance which the river always presents, when contrasted with new fallen snow, had disappeared as if by magic, and it was so spring-like, I could scarcely realize that it was January. I almost expected to hear the sweet melody of birds, and to see flowers springing under my feet. My heart was glad in the Lord, and I felt that "light is sweet, and truly it is pleasant to look upon the sun."

" ——— A Sabbath morn so sweet,
All sounds save nature's voice were still."

And as we could not get to church, instead of my usual walk on the river shore, after standing for a few minutes to gaze on the water, which was now as blue as the heavens above, and looked as calm and peaceful as if no storm had ever passed over it, I found myself wending my way to old Blind

Lucy's Cottage, hoping to return in time for the reading of the Church Service and a sermon, which was to take place at the usual Church hour; according to a custom which prevails in the old families of Virginia, whenever they are prevented from going to Church.

It had been many years since I had seen the old servant whose house I was now approaching, and I almost feared to break in upon her solitude, not knowing whether she would recognise me. I found her taking her breakfast, and waited in silence till she had finished the comfortable meal. And most touching was it to see her raise her sightless balls to heaven, and with her hands clasped, to hear her say, "Thank God for all his mercies, and for my good breakfast."

I was delighted to find she had not forgotten me, and from the most high-born and delicately reared lady in the land, I could not have met with a more courtly reception. She even felt my feet to assure herself that they were not wet, and she could not be satisfied that I was warm enough until my chair was drawn close to the fire.

After much conversation about the different members of our family, many of whom she had not seen for years, I asked her if I might read to her in God's Holy Word. Her face brightened as she answered, "Thank ye kindly, my mistress." As I read from the Psalms, "Commit thy way unto the Lord;" "trust also in him;" "rest in the Lord, and wait patiently for him," she responded in a low tone, "I have done so, I do trust in him; Jesus is mine and I am his. Thank God for all his mercies; His promise is for me, I rest upon his word." I said amen! and laid down my book, for it was a greater treat to hear her talk than I had ever enjoyed before. Her mind was a thanksgiving in itself, and was blessedness and praise to her Heavenly Master, as she called him. I sang, "Oh for a closer walk with God," a hymn with which she had been long familiar, and she seemed wrapped in devotion.

After a prayer, in which she joined most fervently, I said, "You are much alone here—you have much time for prayer, Aunt Lucy." "Yes, my dear, I's always working for God and for my children. I tries to do my duty before God and man; to set an example to all that follow after me. I shan't be here long. My dear good children! God bless them, and keep them from all evil, both of soul and body. They come to see me whenever they can; and the brethren and sisters are all kind in coming to see me and praying for me. I love to hear them sing my Maker's praise. God bless them! God be praised for all his mercies." Most serious was her manner while speaking thus; and when she was silent, with her head bowed down, and her hands clasped on her bosom, her lips continued to move, as if in earnest prayer.

Her usual attendant was an idiot boy, and never, even in the warm imagination of the poet, was one more truly beloved. He was her heart and her heart's joy; knowing no other happiness than to sit in her warm chimney corner and to do her bidding. She told me she always gave him a part of whatever nice thing was sent her from the house, that he might learn to be honest, and not be tempted to take what did not belong to him. And whatever he did for her, I observed she always said, "thank ye kindly, my son."

A saucepan of water was boiling on the fire, of which sassafras-tea was made for Aunt Lucy's breakfast. "Can't you get better tea than that, Aunt Lucy?" said I. "Oh yes, my dear, by sending to the house, but this is good enough, and the boy's shoes are bad; I'm thankful for this, and

they won't forget me at the house." Truly was it a lesson to my unthankful spirit to see and converse with this servant of God. "Her heart was a mansion of peace and content." The sorrow of the world, which worketh death to unchastened spirits, in her had been sanctified; and she seemed to me a living monument of praise to God.

As I looked on her erect figure, in spite of age and bodily infirmities, seated in her old-fashioned high-backed chair, her fleshless arms bare from the elbow, as she still retains the ancient style of dress, now so rarely seen among her class, scenes and days of childhood that were "passed and afar" came before me. I remembered when, with the ladies of the family, in that same spot we stood by the bed of a dying woman, Aunt Lucy's only daughter. Her words came back to me as if just spoken: "Mother, I'm dying, but I'm not afraid to die! The blood of Jesus Christ cleanseth from all sin. You will meet me in heaven; promise me, mother! And my dear good mistress, and the young ladies, God grant us all to sing the Lamb's song together—

' Glory, honour, praise and power,
Be unto the Lamb for ever,
Jesus Christ is our Redeemer.'

Her mistress sang, at her request, "On Jordan's stormy banks I stand," and her spirit passed away ere the hymn was ended.

The seed sown in the day of trouble, and watered by the dew of affliction, took deep root, and Aunt Lucy, from the time of her child's death, had been striving after that holiness without which no man can see the Lord. Aunt Lucy's cabin was to me a hallowed spot, and a prayer went up that I too might live the life; and die the death of the righteous.

Blessed be God, this is not an isolated case. Many, many in our Southern States, who bear the name of slaves, are free in Christ Jesus.

In Aunt Lucy there was, it is true, something of darkness and ignorance. She still retained traces of the superstition common in her race; sometimes speaking of the heavenly voices which were constantly in her ears; but through it all the Sun of Righteousness had shone so brightly, there was nothing for me to teach, and I thought how true are the Psalmist's words, "God preserveth the simple."

When taking my leave, I said, "Aunt Lucy, if we meet no more here, we shall meet in heaven with all our beloved ones." "Home, dear, we shall all meet in our own blessed home, with the saints and angels." She added, "God bless you! God bless you!"

Long, long shall I remember my visit to Blind Lucy's Cottage. And as I left her mud-walled cabin, I thought, with her strong assurance of heaven for her home, and Jesus for her Saviour, she was more to be envied than any earthly monarch.

Aunt Lucy was then eighty-four years of age; her faculties were all perfect, although, as is frequently the case with aged persons, she remembers more of what occurred in the days of her youth than of recent events. And it was pleasant to hear her tell of the good old times. She spoke with great affection of the "dear old master at Rosewell. He always sent for God's minister to put his blessing upon the children of the plantation as soon as they were old enough; and, my dear, I have always had it done to all my grand-children. One died without it, but I know it went to heaven, because Christ died for it, and said, 'suffer little children to come unto me,' but I did not feel satisfied in my own mind, for I had neglected my duty."

Since my visit, I have learned that it was only within the last three or

four years, that Aunt Lucy had made what she considers a profession of religion. She was a faithful servant in her youth, and the best washerwoman of her day; and she ever expressed a strong attachment for her owners. Owing to her great age she had never been immersed, though she was considered a member of the Baptist communion. Immersion she did not believe essential to salvation, and it is probable she was baptized in infancy, as that was the custom among the old Virginian families.

Aunt Lucy had been living in the same spot for the last forty years; and nothing could induce her to change, even for a better, that house where she had known so much of "joy and peace in believing." She always said, "No, I don't want any change; this is good enough till I go to my 'house eternal in the heavens.'"

Intelligence.

MISSIONARY SPIRIT IN SUNDAY-SCHOOLS.

Such communications as the following are very encouraging. They evince a growing interest in Missions on the part of the generation now coming forward, and prompt the belief that a few years hence, the Church will be more alive to her duty. Even now it would surprise the most of our readers, were they told how very large a portion of our annual contributions comes from the mites of children gathered in Sunday-schools:

REV. AND DEAR SIR,—Will you please hand the accompanying draft for forty-five dollars, to the Treasurer of the Foreign Committee, for the fund for building a Church in Africa? It is an offering from the Sunday-school of St. Luke's Church, in this city. A special interest is felt by the school in the African Mission. The proposal by the Rector to have a collection for a Church in Africa was received by the scholars with great delight. Five or six weeks elapsed between the first notice and the time of the collection; and during this interval a small portion of the older girls formed a sewing society, and raised the sum of ten dollars, which is included in the forty-five. On almost every Sunday after the proposal was made, some of the scholars brought their offerings in anticipation of the collection, so desirous were they to aid the interesting object in view.

We regard it as a happy circumstance that this opportunity of doing good has been afforded to our Sunday-school. It excited an interest which has never been equalled in the school; and the occasion was evidently a blessing to the children themselves, as well as a means of blessing to others. We have a weekly collection in the school for Missionary objects, being convinced that one of the most important duties to be inculcated upon the minds and hearts of children is, that of extending to others the privileges and blessings which we enjoy ourselves.

Very respectfully,

N. G. HAWLEY,
*Secretary and Treasurer
of St. Luke's Church Sunday-school.*

ROCHESTER, Oct. 29, 1850.

SAILING OF MISSIONARIES.—Miss Mary J. Morse, who has been for several years connected with the China Mission, and who has been for a few months on a visit to this country, sailed on the 8th November for Shanghai, in the ship *Horatio*.

Miss L. M. Fay, of Essex County, Virginia, also took passage in the same vessel, under an appointment from the Foreign Committee, to the China Mission.

We take from the "CHRISTIAN WITNESS" a communication, bearing on the departure of one of these ladies :

MISSIONARY MEETING.

We have seldom attended a Missionary meeting of so interesting a character as that held in St. Paul's Church, on the last Sunday evening, 3d Nov., in view of the departure of Miss Morse for the distant field of China. It is, perhaps, known to the readers of the *Witness*, that Miss Morse left this country for that field, some six or seven years since, and labored most devotedly and successfully, at her own expense, in the work of the Mission. She returned to this country, some months since, in impaired health, and now nobly resolves upon renewing her labours, although still an invalid. The meeting of Sunday evening was called by the Bishop, to testify to the Christian sympathy and interest of Churchmen, in her labour of self-sacrificing love ; and although called at a short notice, was very fully attended by the Churchmen of the city. The exercises were commenced by prayer by the Bishop of the Diocese, after which addresses were made by the Rev. Messrs. Mason, Randall, Wildes, Vinton, and the Bishop.

Mr. Mason presented in a clear and forcible manner, the history and claims of the Mission, to which Miss Morse has devoted her labours.

Mr. Randall, in a stirring address, showed the identity of an enlarged and constant interest in the Missionary work, with the Christian profession.

Mr. Wildes forcibly advocated the recognition of the Missionary work as God's work, and refuted the objections often urged against Missions, from the debility and death of the labourers in foreign fields.

Dr. Vinton, in eloquent terms, gathered together the points already mentioned, and concentrated the interest of the meeting upon the Missionary about to depart for China. The relations sustained by Dr. V., as the former Rector and friend of the Missionary, added redoubled interest to the feeling remarks uttered by him.

The meeting was closed by the Bishop, in his usual happy and effective manner, counselling constant and devoted interest in this great work, on the part of Christians ; and specially directing the attention of parents and Sunday-school teachers to the importance of early directing the minds of children to the momentous duty of devoting themselves to Christ's service, in whatever field of labour they may be called.

We are glad to find that the impression left by this meeting, upon the minds of those present, was a most favourable one ; and we cannot but believe, that it will be but the beginning of a new and enlarged activity in the promotion of the Missionary work, on the part of the Churchmen of our city. The work is most certainly identical with our own Christian profession ; and it is a problem which we have yet to see demonstrated, how there can be Christian life in the Church, and yet that life be limited in its relations to the narrow circle of self. We hope that these meetings may, if possible, be continued monthly ; and we are quite sure that a new impetus will thereby be given to this work, now seemingly ‘ ready to die.’

AN EPISCOPALIAN.

FEMALE SCHOOL BUILDING AT SHANGHAI, CHINA.—The Foreign Committee have resolved to establish immediately a female school at Shanghai. Many scholarships are now sustained by ladies and others in the United States, and teachers, in every respect qualified for the charge, have been selected. All that is now needed is, the proper building. Happily the visit of Miss Morse to her former home has not been without fruit. Already a very considerable sum has been guaranteed, and the Committee confidently believe, that in the course of a few weeks it will be in their power to remit to the Missionary Bishop the full amount desired, viz.: *three thousand dollars*.

They invite contributions for this very essential department in the China Mission.

MALE TEACHERS FOR THE BOY'S SCHOOL AT SHANGHAI.—The Foreign Committee desire to employ a superintendent or head master for the Boys' Mission School at Shanghai ; and likewise an assistant male teacher in the school. Properly qualified persons would find these by no means undesirable positions.

The circular to young men desiring to become candidates for orders, published in this number, contains statements which are commended to the consideration of those, who might incline to become teachers in the school at Shanghai.

List of Youths in the Mission School of Shanghai, with the names of the parties by whom they are supported.

Names of Scholars.	When born.	Supported by.	Remarks.
1..Loo Kea-ping.....		St. John's, Providence, R. I.....	
2..Lok Hoong-chung.....	1836..	St. Helena, Beaufort, S. C.....	
3..Lok Kwa chung.....		Christ Church, Mobile.....	Baptized 4th Jan., 1848. Deceased. 5th " "
4..Wong Yew zung.....	1833..	Church of Ascension, N. Y.....	Baptized Easter day, 31st March, 1850.
5..Chang Paw chung.....	1834..	S. Sch. of Xt. Ch., Georgetown.	
6..Ny Woo zong.....	1836..	St. Michael's, Bristol.....	
7..Ny Way chung.....	1830..	St. Andrew's, Pittsburg.....	Baptized Easter day, 31st March, 1850.
8..Ny Ta-teok.....	1834..	St. Paul's, N. Orleans.....	
9..Ny Fok sur.....	1836..	Trinity Church, Columbus, Ga.....	
10..Kiung Tuk siew.....	1835..	Trinity Church, Boston.....	Baptized Easter day, 31st March, 1850.
11..Tong Chu kiung.....	1831..	St. Peter's, Charleston, S. C.....	Baptized 29d October, 1848.
12..Chien A-woo.....	—	St. Paul's, Philadelphia.....	Baptized Easter day, 8th April, 1849. Deceased 18th August.
13..Sz' Kiung zung.....	1835..	Xt. Ch. Richmond, Va.....	Candidate for Baptism.
14..Keoong Kiung hay.....	1834..	St. Mark's, Bowery, N.Y.....	
15..Yang He ting.....	1836..	St. George's, N. Y.....	Baptized Easter day, 31st March, 1850.
16..Lok A-nur.....	1837..	St. John's, Providence, R. I.....	
17..Ze A-san.....	1835..	St. Thomas's, N. Y.....	
18..Zang A-woo.....	1837..	St. Paul's, Boston.....	
19..Hwang Kwei long.....	1832..	St. Geo's, Fredericksburgh, Va.....	Baptized 25th February, 1849.
20..Sung Chung zien.....	1836..	St. Paul's, Charleston.....	
21..Sung chung hwo.....	1838..	Church of Ascension, N. Y.....	
22..Ny Kwong chung.....	1830..	Robert and Ellen Elliott.....	
23..Ne Hway nuen.....	1837..	All Saints, Frederick, Md.....	
24..Chang Sz-tuk.....	1837	Charleston Ladies' Soc. for ed.in China.....	
25..Sung Sih yoong.....	1836..	Piqua, Ohio.....	
26..Le Kong hwo.....	1835..	Ladies' Society, Charleston.....	
27..Ling Ping nuen.....	1834..	Xt. Church, Alexandria, Va.....	Absent in U. S.
28..Hwang San kiung.....	1835..	St. Thomas's, Taunton.....	Candidate for Baptism.
29..Zung Woo zong.....	1836..	Children of Mr. Ridgley, G. T.....	
30..Ng Hoong neok.....	1835..	Xt. Church, Baltimore.....	
31..Mo Kiung sung.....	1835..	St. Paul's, Steubenville.....	
32..Soong Sung fah.....	1838..	Ladies' Society, Savannah, Ga.....	
33..Chu A-chayn.....	1839..	Xt. Church, New-Orleans.....	
34..Yan Yoong kiung.....	1839..	Christ Church, Boston.....	
35..Sung A yoong.....	—	St. John's, D. C.....	Died 8th September, 1849.
36..Yong A ling.....	1838..	Xt. Church, Brooklyn.....	
37..Hwang Pah long.....	1836..	Ladies' Society, Savannah.....	
38..Hwang Fun long.....	1838..	Mrs. Remsen.....	
39..Pay Zay kiung.....	1840..	Children of Rev. E. Neufville.....	
40..Chu Tuk bay.....	—	St. Paul's, Augusta.....	Died 29th September, 1849.
41..Zaw Kway zeang.....	1840..	Church on Edisto Island, S. C.....	
42..Yih Sz tong.....	1837..	Church of Ascension, N. Y.....	
43..Yih Sew tong.....	1839..	St. John's Ch. John's Island, S. C.....	
44..Chang Sz kway.....	1840..	Supporters of "N. Fish,".....	
45..Chang A-Kur.....	1843..	"Little Henry," Mobile.....	
46..Lok Mur song.....	1841..	Children of Mr. Geo. Cleveland.....	
47..Soong Ching Jah.....	1842..	St. Bartholomew's pa., S. C.....	
48..Chu Pung nuen.....	1841..	Mrs. J. B. Clemson.....	
49..Pay Pih tah.....	1841..	Children of Mrs. Tracy.....	
50..Me nean huan.....	1840..	Children of Mr. Dabney.....	
51..Yok Sung zeay.....	1842	Mrs. Belin and daughter, Charles- ton.....	
52..Lok Mur song.....	1841..	St. James's pa., Anne Arund., Md.....	
53..Shang Song yan.....	1842..	St. John's, D. C.....	

MISSIONARY BISHOP AT CAPE PALMAS, WEST AFRICA.—At the late Triennial Meeting of the General Convention, the Rev. JOHN PAYNE, Senior Missionary of the Protestant Episcopal Church at Cape Palmas, was elected Missionary Bishop of that station.

It is understood that arrangements have been made for the consecration of the Bishop elect, by Bishop Meade of Virginia, assisted by Bishop Eastburn of Massachusetts, and Bishop Lee of Delaware, at Alexandria in Virginia.

APPEAL ON BEHALF OF MISSIONS.

A friend in Philadelphia has sent us the following Appeal on behalf of Missions. In our judgment he has presented the great cause for the small amount contributed, in this one passage—"the subject is not brought with sufficient directness before the congregations." We believe that the assertion is by no means an exaggeration, which declares, that in not more than 100 out of our 1,500 congregations, is a sermon on Missions annually heard :

The reports of the Domestic and Foreign Committees for Missions, for the last year, present the melancholy spectacle of small contributions for large demands. True, the Domestic fund exhibits \$3,400 more than last year ; but what a trifle is the largest aggregate yet obtained for both fields ! Do Churchmen indeed know, that the receipts of last year were but

For Domestic Missions.....	\$30,658 18
“ Foreign “	34,800 79
Total.....	\$65,457 97

Assuming the Episcopal population to be (making no allowance for gain since 1840,) 1,000,000, (one million,) we have an average of $6\frac{1}{2}$ cents per annum from each individual ! Is not this shameful ? One dollar per head would be a moderate average, where many can give from twenty to one hundred per annum, with ease. Let us contrast the receipts of last year with the receipts of some other societies, at home and abroad, for the same period :

GREAT BRITAIN.

London Baptist Missionary Society.....	\$98,680
“ Missionary Society.....	312,725
“ Wesleyan Missionary Society.....	558,425
Society for Propagating the Gospel in Foreign Parts.....	265,000
British Church Missionary Society.....	521,365

UNITED STATES.

Presbyterian Board Domestic Missions.....	\$40,463
“ “ Foreign “	126,013
	—————\$166,476
American.....	227,514

We cannot, of course, institute any fair comparison between the above figures and our own \$65,000, for this would require statistical data which I have not at hand ; but who does not see, at a glance, that our Missionary contributions are far below our means and our responsibilities ? Is an average of $6\frac{1}{2}$ cents per head, or twenty times that amount, “all that we owe to our Lord” for this purpose ? To put this matter in a clearer light, let us look at the contributions of the different States for the last year. Contribution to Domestic and Foreign Missions during the year ending 15th June, 1850.—(*Spirit of Missions, August, 1850.*)

	Domestic.	Foreign.		Domestic.	Foreign.
Maine.....	227	186	Florida.....	177	17
New-Hampshire.....	224	83	Alabama.....	657	70
Vermont.....	222	113	Mississippi.....	166	110
Massachusetts.....	1308	1137	Louisiana.....	30	35
Rhode Island.....	492	2209	Tennessee.....	32	10
Connecticut.....	2727	1557	Kentucky.....	174	202
New-York.....	5642	7001	Ohio.....	332	394
Western New-York.....	1575	966	Indiana.....	78	35
New-Jersey.....	1000	660	Illinois.....	116	12
Pennsylvania.....	2329	3912	Michigan.....	241	57
Delaware.....	549	31	Wisconsin.....	38	3
Maryland.....	1595	1625	Arkansas.....	2	00
Virginia.....	1098	1960	Missouri.....	27	33
North Carolina.....	570	321	Iowa.....	5	00
South Carolina.....	2663	3658	Texas.....	37	00
Georgia.....	520	671			

Miscellaneous not included.

What insignificant sums are these, for this great work! Can it be that money is not offered because it is not required? What have the Domestic Committee to say upon this point? "The sums due on the 1st of April last past (April, 1850) are still, for the most part, *unpaid*; this is a matter of grief to your Committee, especially as they had hopes that some contingent funds would have come into their hands, enabling them to discharge these obligations also." I might present pages, exhibiting the destitution and privations of our Missionaries, whilst we dwell at ease in our comforts, perhaps carelessly lavishing that which would supply their need. Now, let us examine into the

CAUSE OF SMALL CONTRIBUTIONS TO MISSIONS.

The great cause is, that the subject is *not brought with sufficient directness* before the congregations. The theory of our organization is, that every member of the Church is a member of the Missionary Society, (the Church itself,) but I doubt if the majority ever heard of the fact. At Epiphany, they know that a collection is taken up for Foreign Missions, and at Advent, a collection for Domestic Missions. Perhaps the bulk of the congregation will give from 6¼ to 25 cents, where many, if called upon personally, would give as many dollars.

REMEDY FOR THE EVILS OF SMALL CONTRIBUTIONS.

Carry out the plan recommended by the following resolution of the last meeting of the Board of Missions: "*Resolved*, That in view of the painful, but annually reported fact, that *many of our parishes contribute NOTHING* in aid of our Missionary fund, the Right Rev. Bishops of this Church be respectfully requested to earnestly recommend to all the *Clergy, in their respective dioceses, to solicit and collect the offerings of their congregations*, for the support of Missions under the direction of this Board."

Let this plan be immediately put into practice. Let each clergyman be the Treasurer of Missions for his congregation. If desirable, one of his laymen can act as his deputy. Have a book, in which shall be entered the name of every member of the congregation. Let the first pages be devoted to contributions to Domestic and Foreign Missions, \$20 and upwards,

then 10 " "
 5 " "
 under 5 " "

In addition to this, let each family have its "Missionary box," for small amounts, from children, servants, &c., to be emptied each month, and carried to the Rector.

Were such a plan as this adopted, every congregation would contribute its quota to this great work of preaching the Gospel to every creature; whereas now "*more than one-half of the Churches in our land*, more than one-half of the sons and daughters of our Israel, have not added their mite of gold and silver to this department of the Church's treasury during the year past."—*Spirit of Missions, September, 1850, page 319.*

Were this mode generally adopted, and travelling agents sent from church to church, to collect the amounts so contributed, (in the principal cities, at least,) ONE MILLION DOLLARS *could be annually raised*, where but little more than one-twentieth of that sum is now contributed. What objection can be proposed to this suggestion? That it would interfere with existing parochial regulations? It need not do so to any injurious extent. How many in a hundred contribute to religious purposes as much as they can afford? Perhaps ten. Respected Rector, your people would *do more*, if they *knew more*. Tell them of starving Missionaries and perishing heathen, of "fields white to the harvest," and no labourers to gather souls into the garner of everlasting life, and then make a *personal appeal to each*, for an annual subscription, to be divided equally between Domestic and Foreign Missions, and see if your success does not surpass your hopes, and shame your fears! It is proper to add, that this is a private appeal, and the offspring of the writer's anxious interest in a subject which we would all be wise not to forget. May we prayerfully consider it, in view of that day which "shall try every man's work," and when each good deed shall have praise of God;—that awful day, when thousands shall stand beside us, who have been either spiritually aided by our Missionary alms, or perhaps, shall be then sufferers from our criminal neglect.

"To him that knoweth to do good and doeth it not, to him it is sin."—*St. James, iv., 17*

PHILADELPHIA, *October 7th, 1850.*

TO YOUNG MEN.

Circular addressed by the Committee for Foreign Missions, of the Protestant Episcopal Church in the United States, to Christian Young Men in the various Colleges and Theological Seminaries in the United States.

The Committee above designated, have the charge of the Foreign Missions of the Protestant Episcopal Church. These Missions have been established and maintained under the Divine blessing, with very encouraging success. There is a Mission of this Church established in Shanghai, China, under the charge and supervision of the Right Reverend William J. Boone, D. D., as the Bishop appointed to that field. There is another Mission on the western coast of Africa, over which the Rev. John Payne, for many

years past a faithful Missionary in that field, has been lately chosen as Bishop by the General Convention of the Protestant Episcopal Church.

In the Mission to China, in consequence of the death of a beloved and faithful Missionary about a year since, there remains but a single clergyman to aid the Bishop. There are, besides, four female teachers, and schools established for both sexes. The boys' school has been remarkably prospered; several of the youths herein educated have been received by the Bishop as members of the Church of Christ; and one of them has been prepared for the ministry, and will shortly receive ordination, if the Lord will, as the first ordained Chinese minister of the Protestant Episcopal Church. The field for Christian labour at this place is in the highest degree encouraging. The want of labourers is very great. The Foreign Committee are desirous of sending out suitable young men, who may pursue or complete their preparatory studies there, and acquire the knowledge of the Chinese language in their course, under the direction of Bishop Boone, for their ordination there, to the work of the ministry. They may be employed in the work of teaching in the course of their preparation for the ministry, as the Bishop shall direct, in the schools of the Mission. The Foreign Committee think the opening for usefulness and happy employment in the Lord's service at this post, to be most attractive to young men, in whose hearts God has created by his Holy Spirit, a desire to labour for the salvation of men, and whose minds and circumstances are adapted to engage in such a work. There is every thing in the climate, comfortable provision for Missionaries, society, and means of usefulness, calculated to remove the customary difficulties in the way of the Foreign Missionary work, and to make the scene of labour as attractive as any scene of labour can be amidst the heathen nations of the earth. There are a large and handsome Church, school-buildings and dwellings, already erected and prepared. There are abundant means to sustain and prosper the labourers in earthly things. All that the Committee want, is a band of faithful and well qualified young men to enter upon the promising field. These they are anxious to engage and employ.

In the Mission on the western coast of Africa, there are three clergymen labouring, besides the one already mentioned, who has been called to the office of the Bishop, and who is expected in

America as early as shall be practicable for his consecration. There are there several male and female assistant teachers, and flourishing schools at four or five different stations. There has been one permanent Church Edifice commenced, and preparations are now making for the erection of another. Upon this African Mission, the Divine blessing has rested very graciously and largely, and many converted children of Africa have been received into the Communion of the Christian Church. The Foreign Committee desire also to send out young men to this Mission, who shall hereafter be able to preach the Gospel to the Heathen in their own tongues. The opening and settling of this coast by the extending colonies there, and the better preparation for the comfort and health of Missionaries, have very much removed the formidable objections, in regard to exposure of health in the work of the Gospel there. The Committee believe an examination of the facts in the case would be very encouraging in this respect to the minds of those, whose hearts are led to desire such employment.

They feel anxious to see the work committed to them prospering; and therefore solicit the attention of pious young men in the various institutions for learning in the United States, to the subject of this circular. As general qualifications in such as would prove adapted to the purpose proposed, the Committee would mention, first of all, undoubted piety and devotion to the service of our glorious Saviour,—a competent preparation in classical and literary attainments—a reputation for wisdom, prudence, and industrious fulfilment of duty—a sound physical constitution, free from all inherent or settled tendency to disease—and a cheerful readiness to enter upon the work of teaching the Heathen the unsearchable riches of Christ. They do not confine their invitation to those who are now members of the Protestant Episcopal Church; they extend it to all Christian young men, inviting them to look at the field for usefulness which the Missions of this Church open, and believing that they will find no reasonable objections to an union with this Church, if their hearts are truly directed to the work which has been described. Should the Lord move the hearts of any individual thus addressed, to open a correspondence with the Foreign Committee upon this subject, further information can be given to them, and further information will be asked of them, by the Secretary of the Committee. The Committee therefore invite the attention of young men to this subject, and pray that God

would be pleased to call out suitable and useful messengers from among them, to tell the tidings of his redeeming love among the millions who are still in the ignorance of heathenism. Any communications upon this subject, may be addressed to

P. P. IRVING,

*Secretary of the Foreign Committee,
No. 2 Park-Place, New-York.*

ANNUAL EPIPHANY COLLECTION FOR FOREIGN MISSIONS,
JANUARY, 1851.

After the collection for Domestic Missions at Advent shall have been made, the Foreign Committee will remind the Church of the annual contribution recommended by the Board of Missions for the department under their care, and which, for several years past, has been made during the season of the Epiphany.

The Foreign Committee have entered upon their duties with a determination, under God's guidance and blessing, to enlarge very greatly their Missions in Africa and China. The openings for usefulness at both of these stations are of the most encouraging character. Measures have already been taken to occupy them, which will involve a great increase of labour in the management, and a large addition of expenditure to sustain them. The Committee feel assured that the Church will not hold back from the work. They ask its members now to aid them in rearing a superstructure on that foundation which they believe the Missionaries at Cape Palmas and Shanghai have, through God's goodness, securely laid. The sum named by the Board of Missions as needful for the Foreign Committee, namely, sixty thousand dollars, will prove none too large for the efficient conduct of the plans of enlargement now contemplated, and in part already commenced.

LATEST INTELLIGENCE FROM FOREIGN STATIONS.—Advices have been received from ATHENS to 18th September. All connected with the Mission were well. Extracts from the Rev. Mr. Hill's letter will be found under the head of Missionary Correspondence.

From SHANGHAI, CHINA, letters have been received to 23d August. Bishop Boone's health was tolerably good. Miss Tenney had arrived safely at the station. All others were well.

From CAPE PALMAS, WEST AFRICA, the advices are to 16th September. The health of the Missionaries was good.

REMITTANCES FOR THE FOREIGN TREASURY.—The Foreign Committee requests that during the absence of the Treasurer, all contributions for their treasury may be sent to the Mission Rooms, 2 Park-Place, New-York.

CIRCULAR TO YOUNG MEN.—All persons to whom this number of the Spirit of Missions may be sent, are requested to give it circulation, for the purpose of calling the attention of as many pious young men as possible, to the circular herein addressed to them.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from September 15 to November 15, 1850.

MAINE.

<i>Gardiner</i> —Christ.....	32 00		
<i>Portland</i> —S. S., St. Stevens, Cavalla.....	8 70	40 70	

VERMONT.

<i>Burlington</i>	20 00		
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MASSACHUSETTS.

<i>Boston</i> —Grace Ch., \$12; ed., China, \$56.....	68 00		
St. Matthew's.....	5 00		
Trinity.....	4 00		
Mrs. Dixon, China.....	20 00		
A Lady, Cavalla.....	10 00		
Two little girls, Cavalla.....	2 20		

<i>Cambridge</i> —Christ Ch.....	20 00		
<i>Hanover</i> —St. Andrew's, Mrs. A. C., for Cavalla.....	10 00		
<i>Marblehead</i> —St. Michael's, Africa.....	00 25		
<i>Roxbury</i> —St. James, Greece, \$6 50; ed., Africa, \$28 65.....	35 15		
<i>Taunton</i> —St. Thomas, Cavalla.....	25 08		
<i>Waltham</i> —Christ Ch., China and Africa.....	46 00		
Mrs. B.....	3 00	248 68	

RHODE ISLAND.

<i>Bristol</i> —St. Michael's, Ladies' Ben. So., Cavalla Ch., \$21; Greece, \$25; China, \$12.....	52 00		
<i>Newport</i> —Trinity, ed., Africa, Cavalla.....	10 00		
<i>Pastucket</i> —St. Paul's, ed. Elisha Taft, Africa.....	20 00		
<i>Providence</i> —Grace Ch. S. S.....	25 00	123 00	

CONNECTICUT.

<i>Birmingham</i> —St. James's.....	5 48		
<i>Hartford</i> —Christ, S. S., Cavalla.....	91 72		

<i>New-Haven</i> —Trinity.....	50 00	
<i>Norwalk</i> —St Paul's.....	24 73	
<i>Stratford</i> —Christ.....	13 71	
<i>Waverbury</i> —St. John's, Cavalla.....	25 00	210 64

NEW-YORK.

<i>Astoria</i> —St. George's, S. S., Cavalla.....	25 00	
<i>Bedford</i> —St. Matthew's, Ladies Missionary Soc., ed., China.....	25 00	
<i>Brooklyn</i> —Holy Trinity, S. S., ed., China.....	12 50	
St. Ann's, a Member, Cavalla.....	25 00	
Do. S. S., ".....	00 25	
Price of a concert ticket, Afr.....	3 00	
<i>Canton</i> —Grace Ch.....	2 00	
<i>Fishkill</i> —Children's off'gs, Cavalla.....	00 88	
<i>Newton</i> —St. James's, \$7 70; Africa, \$7 30.....	15 00	
<i>New-York</i> —Ascension, a member, Cavalla.....	10 00	
Mrs. B. and Miss J., Fem. Sch. China.....	200 00	
A Friend, do. do.....	5 00	
Grace Ch.....	176 00	
St. Stephen's Ch. Cavalla.....	25 00	
Holy Com'n, a member, Cav.....	150 00	674 63

WESTERN NEW-YORK.

<i>Rochester</i> —St. Luke's, S. S., Cav.....	45 00	
A Young Lady, $\frac{1}{2}$	5 00	50 00

NEW-JERSEY.

<i>Belleville</i> —Christ, $\frac{1}{2}$	22 50	
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PENNSYLVANIA.

<i>Perkiomen</i> —S. S., St. James's, Cape Palmas Ch.....	6 25	
<i>Philadelphia</i> —St. Luke's, ed., Chi., by Miss Smith's Class.....	25 00	
Gloria Dei, Cavalla.....	3 20	
Epiphany Fem. Sch. Buildings, China.....	250 00	
Do. for Chancel Carpet and Font, Ch. at Shanghai.....	100 00	
A Young Friend, Female School Building.....	20 00	
<i>Reading</i> —Christ.....	11 00	
<i>Pittsburg</i> —St. Andrew's, M. H. B.....	20 00	
<i>West Chester</i> —Holy Trinity, S. S., ed. David Lewis, China.....	25 00	460 45

MARYLAND.

<i>Baltimore</i> —Ascension, Cavalla.....	20 00	
Do. Lady, off'gs, do.....	20 00	
St. Peter's, a Friend, $\frac{1}{2}$	25 00	
College of St. James.....	30 00	95 00

VIRGINIA.

<i>Fredericksburg</i> —St. George's, \$10; Miss Agnes Gray, for Chi. \$10.....	20 00	
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<i>Lexington</i> —Mrs. Hayden.....	10 00	
<i>Norfolk</i> —St. Paul's, a Father.....	2 50	
Children's off'gs, Cavalla.....	1 00	
<i>Washington Co.</i> —Oak Grove.....	6 00	39 50

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena, Cavalla.....	25 00	
<i>Charleston</i> —St. Michael's.....	45 41	
Miss. Lecture.....	1 00	
St. Peter's, Bp. Boone's salary.....	182 90	
Do. ed., China.....	40 00	
Do. Fem. Sch. Building, Chi.....	16 10	
St. Paul's, S. S., ed., China.....	25 00	
Miss. Lecture.....	3 81	
Miscellaneous, "S. Carolina".....	6 00	
<i>Richland</i> —Zion, Cavalla.....	150 10	
<i>Grahamville</i> —2 little Girls, do.....	3 00	
A Lady, Cavalla.....	17 00	
<i>Greenville</i> —E. Powell, Cavalla.....	3 00	518 32

GEORGIA.

<i>Macon</i> —Christ, S. S., ed., Africa.....	2 97	
<i>Montpelier</i> —Ladies' Miss. Soc., ed., China.....	20 00	22 97

ALABAMA.

<i>Oswichee</i> —E. Barnes, for Mr. Payne.....	100 00	
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KENTUCKY.

<i>Versailles</i> —Anonymous, Cavalla.....	5 00	
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OHIO.

<i>Gambier</i> —Harcourt, Rev. A. F. Dobb, for China and Africa.....	50 00	
<i>Massillon</i> —St. Timothy, S. S., Afr.....	1 00	
<i>Zanesville</i> —"F., " $\frac{1}{2}$	2 50	53 50

MICHIGAN.

<i>Detroit</i> —Sigma.....	4 00	
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WISCONSIN.

<i>Nashotah</i> —St. Luke's, S. S., Cavalla Church.....	2 00	
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MISCELLANEOUS.

"D,".....	10 00	
"Voorhees," Legacy.....	250 00	
Board of Missions, Offertory, $\frac{1}{2}$	22 90	
Do. Meeting, $\frac{1}{2}$	114 08	
Do. do. Special.....	00 25	
Do. Second do. $\frac{1}{2}$	43 30	
Sermon Gen. Conv., $\frac{1}{2}$	55 00	
Do. by Rev. Mr. Blake, $\frac{1}{2}$	00 50	
"P. D. H., " $\frac{1}{2}$	7 50	503 53
Total.....		3,194 42

(Total since June 15, \$7864 88.)